THE LAND OF THE HEART OF LIVINGSTONE OR THE GENIUS OF THE BANTU

N. B. GHORMLEY

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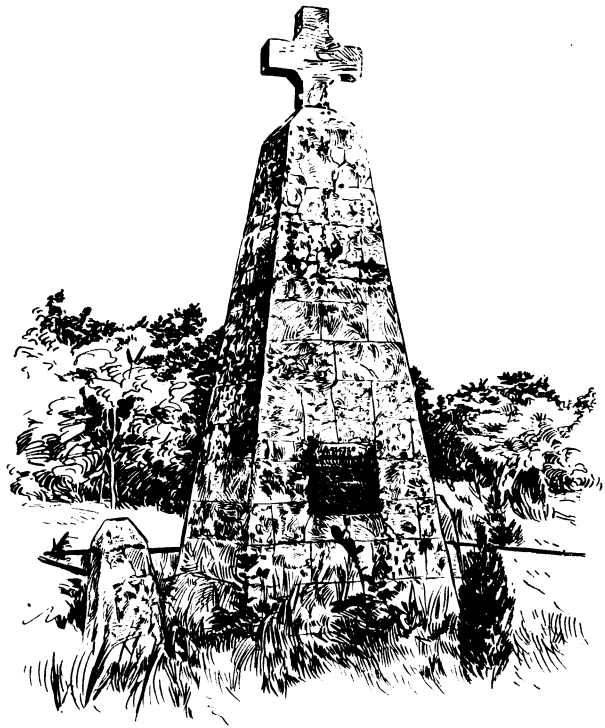

Monument erected over Livingstone's Heart, Chitambo's Kraal, Rhodesia.

THE LAND OF THE HEART OF LIVINGSTONE
OR
THE
GENIUS OF THE BANTU

A Study of the Bantu Tribes of Africa—100,000,000 Souls,—With Special Reference to the Agencies Which Contribute to Their Civilization.

The Heart of David Livingstone was laid under the mvula-tree in Ilala, and his bones in Westminster but his spirit marched on.—Blaikie.

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UNTO HIM
THAT LOVED US
AND
WASHED US FROM OUR SINS
IN
HIS OWN BLOOD

INTRODUCTION.

No continent needs the torch of Christian civilization as does the "Dark Continent." Africa is practically owned and controlled by European governments. Its vast stretches of territory yielding ivory, rubber, cocoa, diamonds and gold have been seized and are being exploited by the industrial states of Europe. Great investors and selfish interests are seeking gain and advantage everywhere throughout the continent.

While aggressive Commercial companies are eagerly seeking the raw material for their factories and mills, they offer in return only material goods and the vices of the new civilization which appeal strongly to the lustful natures of the poor natives and gain control over them.

The Bantu people of South Africa are in a transitional stage and now if ever, need the open Bible, the Medical Missionary, and all the other benefits of the Christian religion. The work, "The Land of the Heart of Livingstone," by Rev. N. B. Ghormley, A.M., is a mine of information on a great race which will face physical, moral, and spiritual ruin unless the evils of degeneracy and material civilization can be stayed.

The book is a real contribution in a much needed field of literature on vital Christianity and thorough Christian civilization. The line of argument presented is not based on a mere working hypothesis but is fortified by an array of indis-

putable facts. The deterioration of a mighty nation when left to itself and devoid of the power of a supernatural revelation has again been demonstrated by many facts from real life and experience.

The author has demonstrated also, that the transforming power of the Gospel of Christ is the only remedy to save a dying nation from extinction. The last chapter is a masterpiece in itself. It shows the utter futility of all man-made religions and of a so-called Christianity which has lost its life-giving force. The whole chapter is a mighty challenge for reality in the religious life. The book is very readable and intensely interesting. In these days of world rebuilding, and world citizenship, a copy of this excellent work ought to be found in every Christian home and Sunday School library.

C. A. STOLL.

PREFATORY.

While a lad, the writer's interest was aroused by newspaper reports of the wars of Cetywayo, the Zulu chief, and later he continued to follow the fortunes of the Zulus and other African tribes, in secular and missionary literature. In adult years, it has been his privilege to labor under the auspices of the General Missionary Board of the Free Methodist Church, in the country of the Zulu-Bantu, Province of Natal, South Africa. As Principal of Edwaleni Training School, which is a missionary institution devoted to the general and vocational training of native young men and boys, from 1907 to 1916 he has had opportunity to become acquainted with the African native, both as a heathen in his kraal life, and as elevated by the Gospel to become a responsible and useful member of society.

War conditions have hindered somewhat, in securing desirable material, especially that relating to native education in Rhodesia and German Southwest Africa. Conclusions have been reached after these years of personal contact,—with natives, heathen and Christian,—with officials, traders, colonials, and missionaries of various nationalities, and laboring in widely separated fields and under greatly diversified conditions, in the subcontinent. If it be thought that the writer's attitude is not sufficiently liberal, in view of scien-

tific opinion, long established in academic minds, he would beg leave to suggest that he speaks as one who is accustomed to find a cure for human ills, not in the abstractions of human philosophy but in the Cross of Jesus Christ.

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CHAPTER I.

PLACE OF THE BANTU, IN AFRICA AND THE WORLD.

"Ex Africa semper aliquid novi."* Africa, oldest and newest. First to invite the world's attention; latest to bring discoveries, frequent and marvellous. Easy to comprehend, through the simplicity of her peoples; yet affording intricate problems, puzzling alike to historian, theologian and scientist. First reached, in the movements of mankind, and still the wonder-land of the scholar and far-travelled wanderer to distant shores.

"Black Africa," lying south of the great Sahara Desert, is in great part occupied by the people known as the "Bantu." This term is applied to tribes, peoples, extending from about Par. 7° North to the Cape of Good Hope. To quote Sir H. H. Johnston, perhaps the greatest authority on the languages and habitat of the Bantu,† "The

*"From Africa, always something new."

†Ba-ntu is the Nom. Plu. form (root, -ntu) of the word meaning "people" or "mankind." It is archaic, and its use widespread among these peoples, the Bantu.

greatest part of Africa South of the equator possesses but one linguistic family, so far as its native inhabitants are concerned. This clearly marked division of human speech has been entitled the "Bantu," a name invented by Dr. W. H. Bleek, and it is, on the whole, the fittest general term with which to designate the most remarkable group of African languages."* Physical characteristics differ much, and indicate a more or less extensive infusion of other than negro blood, so that it is not amiss to speak of the Bantu as "negroid" rather than negro, in race origin and character. Great variety in type is found, as between the darker skinned West Coast native, with thicker lips, larger hands and feet, and joints, and the East Coast, or Zulu-Kafir type, of lighter color, more graceful figure, thinner lips, nose less depressed, smaller and well shaped hands and feet, and joints smaller and of graceful proportions. During the present discussion the reader is asked to bear in mind that the one reliable basis of classification, which shows the unmistakable unity of the tribes composing the race, is that of language.

The grouping of the various tribes composing the Bantu, and their geographical location, is shown by Sir H. H. Johnston, and we quote extensively from his article in the Encyclopaedia Britannica, in a succeeding chapter. It will be noted, as the discussion proceeds, that an immense

*Sir H. H. Johnston, **Bantu Languages**, Encyclopaedia Britannica.

population, perhaps embracing 100 millions of souls, is related through a common language framework. They possess, as well, similar customs and religious observances, to an extent that cannot fail to gain and hold the interest of even the most casual student of humankind.

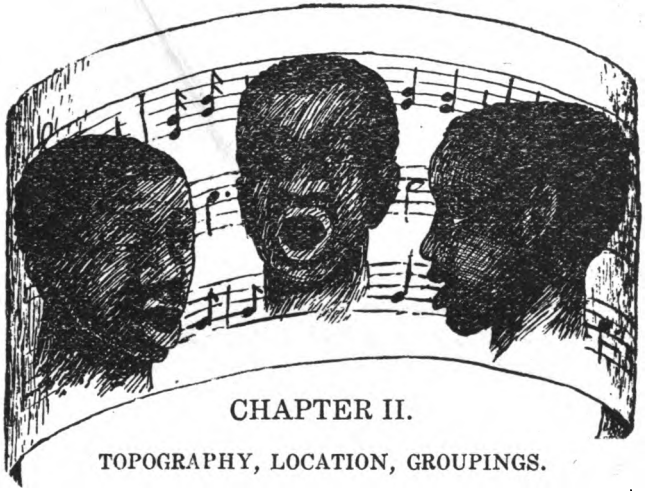
The Bantu must occupy a large place, in any adequate consideration of the continent of Africa. Not only so, but also for the future they must be reckoned with as regards their place among the families of mankind in general. In the past, "Black Africa" has been regarded, largely, as an unintelligent, ponderous, submerged, inarticulate mass. This condition is giving place to a more hopeful prospect. The ferment of Divine revelation is at work. By the penetration of the Gospel of Jesus Christ, negro as well as negroid tribes are everywhere beginning to find themselves, in finding Him. They are learning that there is an outside world, and that it is to be a part of *their world.* The day-star of their opportunities and responsibilities has arisen. The morning, as it dawns, will be their morning, as ours.

But, "What of the morning?" In the world of the future, what shall be the place of the Bantu? In the great, the long and wearisome, past,—gloomy with thick blackness of darkness, the great storehouse of tropical Africa has furnished slave labor to superior races, and inmates for the harem of Musselman and European. Later, the conscience and intelligence of the African has been

aroused, and the continent has become the market for the white man's calicoes, hoes, and grog. But the Africa of slavery, and concubinage, and grog is passing. Even the Arab and Portuguese are discovering that if they are to be suffered to hold a place of toleration, not to say respect, among the nations, the traffic in the bodies and souls of men must cease. In thousands of centers, ignorance, cannibalism, superstition, and vice are giving place to Christian culture, genuine piety, and moral refinement.

Among the diversified gifts of various peoples, to the common stock of the future, need and appreciation will be found for the contribution of the Bantu, also. Along with the vivacity of the French, the "thoroughness" of the German, the versatility of the American, the conservatism of the English, the industry of the East Indian, the patience of the Chinese, and the adaptability of the Japanese, the cheerful optimism and unaffected courtesy of the Bantu will not be accounted as qualities without value, in the community of nations.

To point out some of the essentials of Bantu character, in heathenism, and as affected, changed, by the power of the Gospel will be the purpose of the following pages.



CHAPTER II.

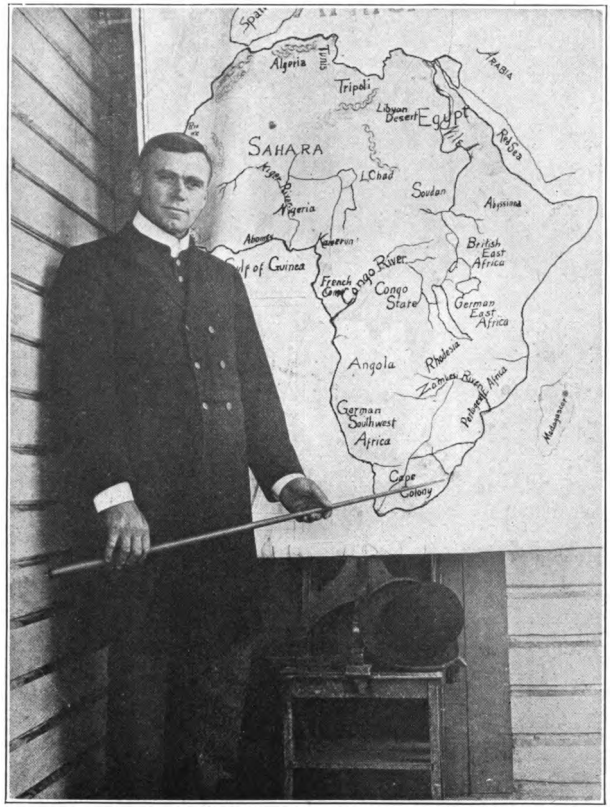
TOPOGRAPHY, LOCATION, GROUPINGS.

As has been indicated, in Chapter I, the Bantu peoples occupy that part of Africa lying between seven degrees North Latitude and the Cape of Good Hope, with the exception of a few thousand square miles in the southwest, occupied by the Bushmen and Hottentots. The continent of Africa, while affording a modicum of mountain relief, is in general comparatively flat, and with the exception of the chains of mountains occurring at the breaks of the central plateau, towards the sea, in all directions, has little to relieve the monotony of a great plain, which in sections sinks into extensive swampy areas and lake regions, and in other sections is elevated into mighty secondary plateaus.

Hence, there was no prominent natural barrier interposed, to deflect the migration from the

north, which swept forward until the various branches of the race occupied almost the entire sub-continent. The ruins of an ancient city—fortress, still enduring the ravages of time, in Rhodesia, are mute but no less unmistakable witnesses of a civilized past in South Africa. Was this the past of the Bantu, themselves, before they were so grossly degenerate as we find them at present? Or, was it the past of some more civilized but less warlike people, whose arms failed to repel the invaders? All marks of civilized occupation have vanished, except these ruins,* †and the thousand ancient buildings, scattered between the Crocodile River and Lake Tanganyika." As in the case of the extensive temple ruins in Central America, history is hitherto silent. Is it too much to expect that at some future time records will be discovered which shall clear up the mystery?

*Situated on a granite hill, with walls from sixteen to thirty-five feet high, and enclosing large and small stone towers, this conundrum from antiquity challenges solution. . . . . No written characters have been found engraved on the soapstone beams embedded in the walls or on the large flat stones standing upright on the floor . . . The circular building is a specimen of the ancient Phallic temple, where possibly Baal was worshipped when King Solomon reigned in Jerusalem. In the hill fortress there are pedestals of steatitic rock decorated with carved figures of carnivorous birds—ravens and hawks—sacred to the gods of which they are symbols. Fragments of bowls were found here ornamented with figures of men and of animals, also native implements, bits of Persian glass, ingot moulds, and small crucibles. It has been proved by careful measurement that the builders of the temple adopted a geometric plan, and that it was oriented for observation of northern



N. B. Ghormley, Author of Book.

With reference to the location of the various tribal groups of the Bantu, we can do no better than give their designation in the African nomenclature, with some suggestion as to the part of the country they inhabit. This will be done as briefly as is consistent with clearness.

Referring, first, to the inhabitants of Central and Southern Africa, at the time of the Bantu invasion; it is well to note that the Congo basin and the southwest watershed of the Nile at that time would be occupied by West Coast Negroes, on the Atlantic seaboard,and in the center by Negroes of a low type and by Forest Pygmies; the eastern coasts of Victoria Nyanza and the East African Coast region down to and opposite Zanzibar prob-

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hemisphere stars. A series of curves with radii of various lengths formed the encircling wall; the cubit or length of the forearm was evidently the unit of measure, and the diameter of the great tower was exactly equal to the circumference of the small one. The radius, or the diameter, or halves of them, and the curves of every wall, can be found by multiplying the diameter of the building by the ratio of the circumference of a circle to its diameter, or by its square or cube. . . . We know that the ruins of several large forts similar to those at Zimbabwe (described above) exist. . . . Dr. Sauer, Captain Sampson and Mr. Bradley returned to Buluweyo from a long inspection in the southeast, in the course of which they discovered and explored a large ruined fortification, oval-shaped, with six layers of terraces, built of round granite, and distant only fifty miles from Buluweyo. The solid boulders are filled in with rubble, and there are the usual lines of ornamentation. The size of the structure is 200 ft. in length, with a breadth of 300 ft., and a height of 50 ft.—From **The Story of the Expansion of South Africa**, by Hon. A. Wilmot, page 193, et seq.

†J. W. Howard, of Natal Mercury Staff, in **Union Souvenir of Natal**, p. 11.

ably had a similar population. Perhaps this was partly Nilotic Negro, and partly Hottentot-Bushman. From Lakes Tanganyika and Nyanza southwestwards to the Cape of Good Hope, the population was Forest-Negro, Nilotic Negroes—Hottentot, and Bushman. The only survivors, physically or linguistically, are the scattered tribes of pygmies in the forests of the southwest Nile-land, Congo basin, and Gabun, the Central Sudanese of the Northeast Congo, a few patches of quasi-Hottentots, Hamitic and Nilotic peoples between Victoria Nyanza and the Zanzibar coast, and the Bushmen and Hottentots previously referred to, of southwest Africa. The first area of decided concentration on the part of the Bantu was very probably Uganda and the shores of Tanganyika. Later, their farther advance was checked by the arrival of the Dutch and English, but for whose final intervention the whole of South Africa would have been rapidly Bantu-ized, as far as the imposition of language is concerned. The principal means of building up Bantu history lies in language research. Even the traditions of the people do not extend to that period, beyond the fact of their universal agreement that the direction of the migration was from the north, and that they came to their present locations by such a general movement.* The general testimony of

*Sir H. H. Johnston, **Bantu Languages, Encyc. Britan.**
Rev. Lewis Grout, Introduction to Zulu Grammar.
Henri Junod, Life of a South African Tribe.

such natives as have traditions is that the races that were overcome by the inrush of the Bantu were inferior in war and easily overcome by their superior weapons.

In giving the list of the groups into which the Bantu are divided by related dialects and local affinities, we begin at the northeast, with local positions on the map of the sub-continent. The reader will follow the course of these designations by the numerals on the accompanying map, (q. v.). The groups thus designated are as follows:

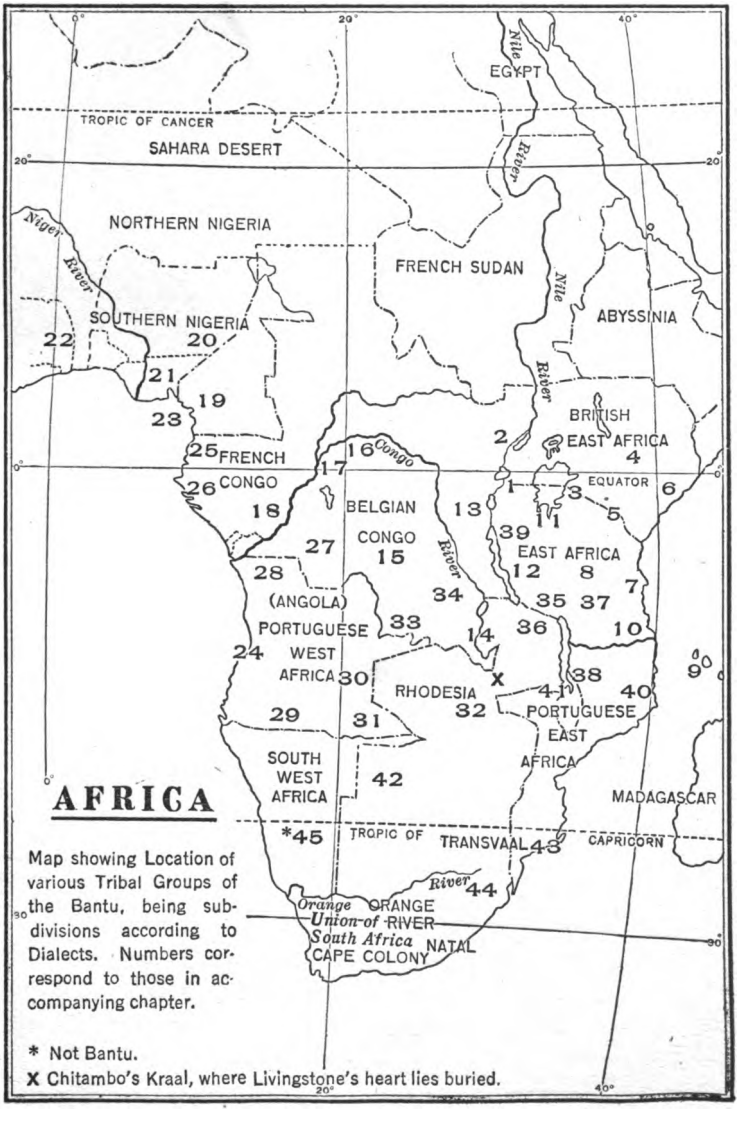
1. Uganda-Unyoro—Country of Uganda.
2. Lihuku-Kwamba—South and West of A. Nyanza.
3. Kavirondo-Masaba—East of V. Nyanza.
4. Kikuyu-Kamba—Mt. Kenia District.
5. Kilimanjaro—Mt. Kilimanjaro country.
6. Pokomo-Nyika-Taveita—British E. Africa.
7. Swahili—Zanzibar and Coast.
8. Kaguru-Sagala-Kami—German E. Africa.
9. Hi-Ngua—Comoro Islands.
10. Makonde—Coast between Lindi & Ibo.
11. Nyamwezi—West of Ngogo.
12. Tanganyika Languages—Near that Lake.
13. Manyema—West of L. Tanganyika.
14. Rua-Luba-Lunda-Marundu—S. Central Congo basin.
15. Bakuba—Lomani River country.
16. Balolo Tribes—At N. bend of Congo.
17. Bangala-Babangi-Liboko—Upper Congo.
18. Bateke—N. W. of Lower Congo.
19. Di-Kele-and Benga—Spanish Guinea.
20. Fan, or Pangwe—German Cameroons.
21. Dulala Group—Delta of Cameroon River.
22. Isubu-Bakwiri—West of Cameroon Mts.
23. Ediya-Bateti-Bani—Dialects of Fernando Po.
24. Barondo-Bakmudu—Estuary of Cross River.
25. Mpongwe-Orungu-Aduma—French Gabun.
26. Kakongo—Dialects.
27. Kongo—Mouth of the Congo River.
28. Mbundu-Mbamba-Kisama—Angola country.
29. Oci-Herero—Damara Land.

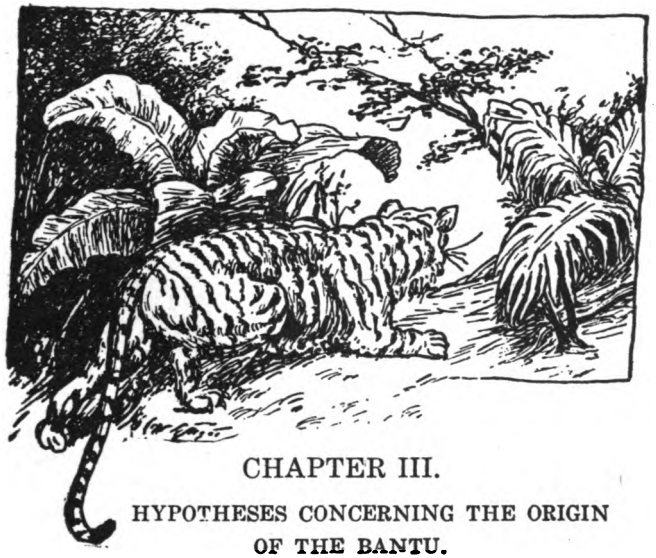
30. Kiboko-Lubala—Upper Zambezi country.
31. Barotse-Si-Lungi—South of Zambezi.
32. Subiya-Tonga-Ila—S. W. Zambezia.
33. Bisa-Ilala—In S. of Belgian Congo.
34. KiBemba-KiLungu—S. and W. of Tanganyika Lake.
35. Nyasa, or Nkonde—North of Nyasa.
36. Tumbuka-Ilenga—West of Nyasa.
37. Kinga Group—Region of Livingstone Mts.
38. Sango-Bena-Hebe-Sutu—East of last Group.
39. Yao Group—S. W. of German E. Africa.
40. Ki-Makonde-Makua—Portuguese East Africa.
41. Nyanja—South of Nyasa Lake.
42. Badmana—West of Guai River.
43. Tonga-Shi Gwamba—Portuguese S. E. Africa.
44. Zulu-Kafir—Transvaal, Natal, Swaziland, E. part Cape Province.*
45. Bushman and Hottentots.

When it is realized that these terms include not solitary tribes but groups of tribes, aggregating in some cases several millions of souls, the force of this presentation of the tribal groups of the people known as the Bantu will appear.

Having briefly outlined the location of the tribal groups of the Bantu, as distributed throughout Central and Southern Africa, to the Cape of Good Hope and from coast to coast, we next come to the hypotheses extant, with regard to the origin of these interesting peoples.

*The tribal group among whom it has been the writer's lot to labor as a missionary.





CHAPTER III.

HYPOTHESES CONCERNING THE ORIGIN OF THE BANTU.

Various hypotheses have been offered, as to the origin of the Bantu. Each has some show of support; each has its difficulties. The principal views are here given, with comment on the probability in each case. We do not wish to be understood as committed to the support of any one of these hypotheses, although it appears evident that the Semitic element, however incorporated, is undeniably present in language and customs. Regardless of the accuracy of any given hypothesis, the fact remains that the Bantu of today are different peoples from what they would have been except for the invasion of a superior civilization from the North, and in considerable numbers.

1. *The Negro Hypothesis.*

This is based on "the survival of the fittest," which means that through the process of natural selection the negro of ancient times has so improved in physique and general character that the present Bantu is the result. This hypothesis presupposes that the whole earth, as regards its inhabitants including mankind, is in a state of evolution from the lower to the higher. This theory breaks down as to the Bantu African, when subjected to the test of human experience. It may be granted that the Bantu, being a mixed race as many others, are indeed descended *in part* from Negro antecedents, but this establishes racial connection only, and in no way demonstrates the superiority of present Negro stock over that of the past. The extraneous stock, from whatever source added, has served as more than a racial tonic; and has modified the race, to the extent that it has become united to the Negro, that a new, virile, and more intelligent type has resulted. It is shown by the reference on page 16 of this study, and further references could be given if necessary, that the ancient Ethiopian Negro was superior in all respects to the modern representative of his race.*

Note the debased pygmies, Bushmen, and others which give evidence of being least affected by incursions of foreign stock. The Bantu, likewise, have deteriorated in modern times, in all that

*Vid. article on **Ethiopia**, Encyclopaedia Britannica.

makes up racial excellence, even during the period between their first appearance in history and the present. This deterioration is progressive, and appears to be more rapid in later times, except when and as checked by the influences of Christianity. The white man's diseases and vices have hastened the downward movement, as is noted elsewhere in this thesis, in referring to the "syphilization of Africa." This being the case, it is difficult to conceive of the Bantu as being derived from the ancient Negro race, only. We must look elsewhere for the element which makes him superior, even in his degradation, to the least degenerate of the Negro tribes with whom he must allow kinship.

Further, the grammatical framework of the Bantu system of language is essentially removed from that of the Negro. This establishes the fact that at some point in history an outside strain of stock came in. The resultant type, while distinctly negroid, was sufficiently strong, not only to maintain a separate language individuality for sometime, until it was finally lost in the original Negro mass, but also to perpetuate that individuality to the present time, in spite of local corrupting influences.

2. *The Nilotic Hypothesis.*

This hypothesis assumes that the Bantu originated in tribes located on the Nile River; first dwelling on its lower reaches, and later on the headwaters of that stream. This hypothesis, as

others, presupposes the direction of migration as being from the North. In so far, it must be correct. But the question at once arises, "Whence the Nilotic tribes?" All records point to the fact that they were superior to the present Bantu, or other (Negro) tribes of Africa, both in peace and war, in ancient times. It may be noted that as far back as the days of the Pharaoh whose armies were marshalled by Moses,* these Nilotic Ethiopians successfully invaded Egypt.†

But the serious obstacle to the acceptance of the Nilotic hypothesis lies in the disparity in language. So far as known, apart from those tribes related to the Bantu,—as the Baganda, there is no connection between the tongues of the tribes of the Nile and the Bantu groups. As to the Abyssinians, (q. v.) their origin must be considered apart from that of any of the peoples under consideration.

Even if language connection were established, it might only indicate something as to the direction taken by the Bantu migration in its progress from the North, along the natural path of such movement, viz., the valleys of the Nile and its tributaries. The absence of such language connection leads one to suppose that the wave movement found Nilotic groups too pronounced in national character, too formidable in war, and so

*Josephus, Antiquities, Bk. II, Ch. 10.

†Again attacking Egypt, and holding it in subjection from 740 to 660 B. C.

passed by, leaving those tribes to maintain their original character with little of modification. The Hottentots and Bushmen, on the South, as suggested by one authority,* seem to have been pushed ahead of the migration and away from their original homes in the Nile regions. "The apparent likeness of the Hottentot, in many respects, to the Old Egyptian family, would indicate that the former was once a part of the latter. Comparing the language with the Old Egyptian and Coptic tongues gives us a good clue to their ancient abode. The best philologists . . . find marked resemblances between the two; from which they infer that these extreme southern tribes were once sundered by some dividing wedge from the northern . . . till they finally reached their present abode in the southern angle of the continent. Some of the learned at the Cape of Good Hope have found pictures and impressions among the antiquities of Egypt so like the Hottentot as to make it certain, as they think, that the original of these representations must have been persons of this race. Then again . . . . the Hottentots were wont to worship the moon (as the Egyptians) yet we find no trace of this among the Bantu race." This writer proceeds to establish his point very exhaustively. The proof adduced indicates that the tribes of the Cape were identi-

*Rev. Lewis Grout, Introduction to Grammar of the Zulu Language, Boston, 1893.

cal with the people of ancient Egypt, and their non-identity with the Bantu.

3. *The Egyptian Hypothesis.*

This is based upon two lines of argument. First, the presence among the Bantu of customs similar to those of the ancient Egyptians, and, second, the evidence already referred to, that the migration was from the North. The latter will have force, no matter which hypothesis of those advanced one may prefer. The argument of similarity of customs loses force when we consider that such customs were not unknown among the Israelites or other Semites, or could have been taken on by the Semites in the course of their progress through the country of the Nile.

4. *The Lemurian Hypothesis.*

This is based on the supposed existence of a prehistoric continent; which continent, according to the statement of this view by one vigorous writer,* lay to the south and east of India, and was the original seat of human habitation from which spread the peoples and languages of the earth. This hypothetical continent was devised to account for the language connection, existing between the tribes of the Malay Archipelago, on the East, through India and southwestern Asia, into Africa and including the Bantu.

It seems unnecessary and far-fetched, to devise a continent to account for language unity. The lands of Mesopotamia, as we learn from sa-

*A. T. Bryant, **Introduction to English-Zulu Dictionary.**

cred history, were the original seat of the human race. The most modern scholarly opinion tends to grant the claim that migration was in all directions from this area; east, north, west, and southwest across the isthmus into Egypt and Africa. Moreover, migration and language extension would as readily take place in the case of dispersion from the valley of the Euphrates and Tigris as from the "Lemurian Continent," for, in either case, the dispersion would take the same general directions, after the first and local movements.

5. *The Semitic Hypothesis,—Arabic Origin.*

It will be observed that we speak of this under two heads, the Arabic, and Israelitish. Either of these would sufficiently account for the apparent infusion of Semitic blood, in the beginnings of Bantu history.

The former hypothesis supposes that the Arabs, as traders in slaves and merchandise, have added their blood, from time to time, during the centuries of the awakening of Semitic tribes which came through Mohammedanism. This element is also supposed to account for the peculiarities of language as connecting the Bantu tongues with those of Asia.

It may be granted, in reviewing this position, that for several hundred years Mohammedan Arabs have been entering Africa, particularly equatorial Africa. They have been ready to amalgamate with native tribes, through filling their

harems with the most attractive women. In this way, in the northeast and central parts, a very large mixed Arab and Negro class is to be found. Again, at least one nation, Abyssinia, was founded by combinations of races of these and allied types. But this gradual infiltering of Arab stock has produced a different type from the Bantu. Wherever its location can be definitely placed, and, while considerable as to numbers, it does not sufficiently account for what was evidently a mighty impulse, continent-wide, affecting the race character of so large a population, and with a large measure of uniformity, and permanency. If only a comparatively few had come in here and there, as the Arab traders, there could have been no extensive modification of language and character, and no wide-extending impetus towards the south, similar to Huns and others in Europe. A strictly Arab infusion could not have delimited the Bantu from the adjacent Negro-Arab stock which is still found, and increasing.

6. *The Semitic Hypothesis, Israelitish Origin.*

Although the Semitic elements in the Bantu racial composition might come from the Arabs, as closely allied, in view of the fact that Arab influence was occasional, apparently, and not extended through a large impetus as of a migration, we may come to the consideration of the claims of still another and final hypothesis which has much to support it as accounting for the relation of the Bantu to other and extraneous peoples.

It is allowed that groups of Israelitish peoples have, from time to time, journeyed into the upper Nile country. But this does not seem to sufficiently account for the large access of influence of which the Bantu are the concrete result. In the absence of direct proof of an etxensive migration, this hypothesis brings us two considerations, viz., those of customs—religious and otherwise, and also those of language relations. The contention has been made that the extraneous element of the Bantu was derived from tribes of Israel which were first carried away to Babylon, as related in the Scriptures, and who afterward in whole or in part migrated through Egypt into equatorial Africa, and, through mingling with native tribes, upon whom they imposed much of their own religion and customs, gave rise to the peoples now known as Bantu.

Various considerations are supposed to have bearing on the probability of this being the origin of the Bantu.

1. Recorded history is not supposed to sufficiently account for the subsequent career of the Israelites left in Mesopotamia by those who took part in the Return from Captivity. Some hold, without historic proof so far as we are aware, that we are to look to the British Isles as their present abode, and to the English people as their descendants.* Apart from historic considera-

*Vid. British-Israel literature, chiefly in Great Britain.

tions, this view lacks the essential of language connection.

2. The Israelites were familiar with the country of Egypt, and the route thither. From previous residence in and relations with Egypt after the Exodus, they would regard that country as inviting them to depart from the more unfriendly scene of recent bondage. This is seen, in the career of the remnant, in Palestine, who left, migrating to Egypt and taking the prophet Jeremiah with them.†

3. They were also measurably acquainted with the country beyond Egypt, Ethiopia. The expedition of Moses, their great law-giver, into that country, his success there in the subjugation of the Ethiopians, as well as something of later relations, must have been known to them, and may have encouraged them to do that which was not unusual in those times, move out, a nation in its entirety, and seek more congenial environment, in the direction best known to them.

4. That they should pass through, and beyond Egypt would be expected. Such migratory movements into Egypt and on to further lands had already occurred.* The upper reaches of the Nile with its tributaries, rather than the sandy deserts of the West, would invite their journey. Increase of population and a further knowledge of regions fertile and balmy where all nature conspires to

†Vid. **Jeremiah**, Chatper XLIII.
*Vid. Article on **Sudan**, Encyc. Britan.

Missionaries at Annual Conference, Itemba, Natal, 1908—of the Free Methodist Mission.

provide creature comfort without serious physical exertion would lure them, as earlier and later comers, into the easily occupied territories of equatorial Africa.

5. As for the processes of amalgamation with native tribes, through which even so strong a type as the Israelitish would largely become indistinct, —we can easily think of the wholesale slaughter of the male population in defense of their homes, as in later slave-raiding times. As in Europe and Asia, these invasions often resulted in the extermination of the male population, so it would be in Africa; superior weapons and physical strength, as in the slave-raids referred to, would inevitably prevail. The only natives escaping would be bands and fragments of tribes which, as we have seen in the case of the Bushmen and Hottentots, were pushed out of its course as the wave of migration advanced.† The younger native women would become members of the household, and the resulting race of mixed-bloods would spread, as the invaders of Western Europe in later times, throughout the length and breadth of the land.

It is not an unknown thing that the Hebrew type should be scattered to regions far remote, and become commingled with native stock. Captain Webster finds today in the Papuans of the Admiralty Islands "strong Hebraic features, very prominent."*

†For similar dispersions, in Africa, see any account of the conquests of Chaka, the Zulu-Kafir chief.

*Vid. A. T. Bryant's Zulu-English Dict. **Preface, page 17.**

6. Time coincidence—the approximate date of the Bantu immigration has been placed as far back as 2000 years ago, with a likelihood of some centuries earlier.† This authority bases his conclusions on linguistic data.‡ The Israelitish exodus from Mesopotamian regions must have occurred about the time suggested, as far as we have any means of judging.

7. Coincidence in religion and customs. We mention only a few points, those most noteworthy.

(1) Recognition of the existence and authority of one God, the Creator. Originality, the Bantu, as the Hebrews, were monotheists.

(2) The exercise of the priestly office, by the headman of the kraal (family establishment).

(3) The rite of circumcision (q. v. in chapter on the Ngoma School, under 'Heathen Education," this study), practiced universally by the Bantu, on male children, as the Hebrews.

(4) Original attitude of the Bantu toward the use of swine's flesh for food.

(5) Custom of taking the wife of the deceased brother, according to law given in Deut. xxv:5.

(6) Peculiarities in the practice of sorcery, similar to those among the ancient Hebrews in time of degradation and defection from God.

8. Interested readers will find much in any comprehensive account of the customs of the

†Sir H. H. Johnston, Article **Bantu Languages, Encyc. Britan.**

‡**In particular, the consideration of the root "nkuku."**

Bantu, touching this important subejct. Language coincidence, or, as some are bold enough to say, language identity, becomes the culminating feature of this hypothesis. Opportunity is afforded, in our modern times, to study various languages as derived from those of the ancients. The connection between the Latin of classic literature and oratory and the daughter Romance tongues, French, Spanish, Portuguese, Italian, and Roumanian, with subordinate dialects, is familiar. Many of the languages and dialects of India are grouped as having a common origin in the more ancient Sanscrit. When we seek the origin of the Bantu group of languages, we find a break altogether unexplained, historically, between the present daughter tongues and the language ancestry. In the absence of connecting history we must look among sources available and if possible connect the present with the past on lines of strongest probability.

The Bantu peoples had so far degenerated when found by modern Europeans that they had no written speech, and but very little is to be found in the way of picture writing.* Yet the Zulu-Kafir language, to which we may refer as a representative Bantu tongue, is in both form and content just such a type of speech as we would expect to be developed from the ancient Hebrew.

*The Zimbabwe carvings, (Vid. page 16) Bushman Sculpture and wall-paintings in caves include all that remains of ancient graphic inscription.

by a people constantly degenerating under the influences attending wholesale miscegenation. In this view, the framework of language was derived from the fathers' language, the Hebrew, while the word filling, vocabulary, was most largely from the mothers—of Negro stock—whose words would most extensively fill the minds and mouths of the children. This conclusion may be based on the recognized principle that children of peoples without written language fit the words of their every-day mother speech, which is subject to rapid change, into the permanent framework of the tribe or tribe-group medium.

Following, are indicated some of the features of the Zulu-Karfi language which are common also to the Hebrew. As the Zulu is a representative Bantu tongue, the connection is evident. Further investigation will afford still more of this interesting material.

(1) In both Hebrew and Zulu, two simple tenses are found, and two only.

(2) Accent identity must be noted. That is, an ultimate accent as of the Hebrew becomes regularly penultimate in the Zulu-Bantu, through the addition of the short final vowel. This addition seems to be a universal feature of the soft breathing negro and negroid languages. We find it constantly illustrated in Zuluized foreign words, as "cat" becomes *i-kat-i*, "horse" becomes *i-hash-i*, "steamer" becomes *i-stimel-a*.

(3) Use of the verb "to be," and omission in the present tense in both languages, as a copula.

(4) Use of the "mitterem" construction, in Hebrew, corresponding to the Negative Participal construction in Zulu, as *"O wa ngi tanda, ngi nga ka M azi."* "He who loved me, I not yet knowing Him" (before I knew Him).

(5) Characteristic Vowel of the Hebrew Perfect and corresponding Zulu tense is the same. (Simple past, as Greek Aorist).

(6) Personal and other pronouns, in various persons and numbers, with corresponding radicals.

(7) Occasional roots, still found in the Zulu vocabulary.

(8) Use of Past Tense for Future, a peculiarity of both languages.

(9) Harmony in expression, so that the Old Testament Scriptures are to the native as a book of his own people, to a degree not possible to the Western mind. This is not sufficiently accounted for by the supposition that both Hebrews and Bantu were primitive peoples, as neither was primitive in the accepted use of the term as indicating human beings of the very lowest type.

We also condense quite a lengthy statement of certain "points of resemblance between the Zulu-Kafir and Hebrew Languages" as given in "Roberts' Zulu-Kafir Language for Beginners" in preference to enlarging upon the results of my own investigations.

(1) The noun precedes its adjective.

(2) An adjective, specially stressed, is placed before the noun.

(3) An adjective is sometimes repeated to express the superlative.

(4) The verb frequently precedes the noun.

(5) The formation of the Relative Pronoun, in Syntax.

(6) Substantives frequently take the place of adjectives.

(7) The Past Tense (vid. supra) in reference to solemn promises, etc., is used for the Future.

(8) Impersonal expression of the verb a prominent feature.

(9) Use of Verbs with Double Accusative.

(10) Object at beginning of sentence, on occasion.

(11) The expression "Pluralis Excellentiae."

(12) In comparing the adjectives, the Zulu-Kafir *"ku-na"* corresponds to the Hebrew *"min."*

(13) Repetition to increase insistence or intensity, noun or infinitive.

(14) The peculiar use of Irony, also Litotes.

(15) Peculiar expressions to enforce protestations, vid. Hebrew, "By my life" or "By the life of the Lord."

(16) Use of Future Tense for the Past.

To the foregoing may be added the use of *"sonorous Alliteration,"* found in Hebrew, and euphonious in Zulu-Kafir to the last degree. No one will deny that there is more than an accidental

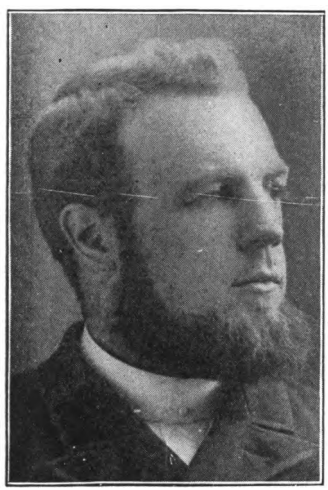
similarity between the languages. It remains for future investigation to show language relations more clearly.

The Semitic hypothesis may be still further supported by an illustration drawn from present conditions. If to missionaries or others this suggestion as to the origin of the Bantu seems farfetched and fanciful, let them remember that we have a parallel case under immediate observation. Several white men, as King, Ogle, Fynn, and others, came to Durban Bay with Lieutenant Farewell about 100 years ago. Within the century, the numerous progeny of at least one of these men, half-castes, known as *Ama-Fynn*, (the prefix *ama* being that of the second class, Plural, of nouns) has become still further mixed with natives. They speak Zulu in preference to English, some not being able to speak English at all. Generally adopting the immoral standards of the inferior race, they are only prevented from becoming most rapidly assimilated to heathen modes of thought and living by the influence of missionaries and other Europeans among whom they find themselves. Surrounded with ordinary heathenism, in the absence of the uplift which Christianity and Christian civilization afford, they would soon be lost to view in the mass, and add still further to the African negroid races.

CHAPTER IV.

LANGUAGES OF THE BANTU.

"The general kinship of these tribes is seen, to some extent, in their person, their hue, their features, their religious notions, their mental type and mode of life, but most of all in their language. Taking their language as our guide and proof, we are left with no doubt that these tribes belong to one and the same family, between which and all other known families or races there is a fixed difference. . . . The grammar is essentially the same in all. The more the philologist comes to know of this family of languages, the more does he find of beauty, compass, flexibility, and plastic power. All the best known dialects, whether on the east, south, and west, or in the interior, are found to be soft, pliant, easy-flowing; regular and systematic in forms, philosophical in structure and principle; and wonderfully rich in ability to



J. HARRY AGNEW

express all the shades of thought and feeling of which the peoples who speak them have knowledge."*

The foregoing, from the pen of a missionary who spent many years among the various tribes of the Bantu, well describes the language conditions of these peoples. The field of investigation has been but slightly entered upon, yet enough of interest discovers itself to the student to convince him of a larger and more honorable past for the Bantu, in order to account for the present. In the chapter on "Hypotheses Concerning the Origin of the Bantu," we have undertaken the statement of some features of the relation of the Bantu to the Semites, possibly the Hebrews. The points where the languages touch are enough in number and significance to establish more than an accidental similarity. It only remains for us to give some details of Bantu language construction, that interested students may be encouraged to pursue what must in any case prove a most profitable as well as pleasant undertaking. Of the Bantu languages it may be said that,

1. They are agglutinative in construction.
2. The root, excepting the terminal vowel, is practically unchanging.
3. The vowels are always of the Italian—open—type.
4. Substantives are divided into classes, indi-

*Quoted by Rev. A. E. Withey, in **"Tracing the Footsteps of God."**

cated by the pronominal particle prefixed to the root.

5. The root of the Verb is the Second Singular of the Imperative.

6. No sexual gender is recognized . . . in the Pronouns and Concord.*

7. The Alliterative Concord. This alliteration is the most conspicuous feature met by the student of the language At first, its utility seems doubtful, but later one comes to recognize it as a graceful, euphonious, and accurate mode of expression.

Let us illustrate, by examples of Alliterative Concord, from the Zulu-Bantu, that if possible the English reader may get a glimpse into the genius of the people through their language.

Agreement, of Subject and Verb-preformative.

Aba-ntu	ba-	godukile
people	(they)	have gone home.
Izi-nkabi	zi-(ya)	funeka
cattle	(they)	(are) wanted.
Isi-tsha	si	pukile
dish	(it)	(has been) broken
Umu-ntu	u	file
person	(he, or she)	has died (is dead)

Agreement, of Noun and Attributive Adjective. (*Relative Cons.*)

Aba-ntu	aba-hle
people	who nice (who are nice)
Izi-nkabi	ezi-hle
cattle	(which nice) which are nice.
Izi-mpuku	ezi-mbi
mice	which bad (which are bad).

*For more elaborate treatment, the reader will consult the Article, **Bantu Languages, Encyc. Britannica.**

Also Agreement, Subject and Attribute Complement.

Aba-ntu	ba-nga	ba-hle
people	they (copula)	(that are) nice
Aba-ntu	ba-	hle
people	they	nice.
Isi-tsha	si-	hle
dish	it	nice.
Uku-kolwa	ku-	hle
to believe	it	fitting (to be commended)

To illustrate, by a passage from the Scriptures.

"I ya ku	tabata	Izi-gqili	ze-nu	ze-selisa
he (going to)	take	servants	your	male
nezesifazana,	nezi-nkabi	ze-nu	ezi-hle,	nezimbongolo
and female	and oxen	your	fine	and donkeys
ze-nu	zi	sebenze	imi-sebenzi	yayo
your	they	work	work	his."

Notice—

(1) In the expression, *Izi-gquili ze-nu ze-silisa ne-zesifgazana* the *ze-* (in the following modifiers) agrees with the Pronominal Prefix of *izi-gquili*, the Noun.

(2) In the expression *ne-zi-nkabi ze-nu ezi-hle*, the *ze-* of the Possessive *ze-nu* (your) and the (Relative construction) *zi-*, in *ezi-hle*, (adjective) both agree with the *zi-* of the *ezi-nkabi*, (the noun).

(3) Also, in the expression *"nezi-mbongolo ze-nu, zi sebenze imi-sebenzi yayo,"* the *ze-* of the *ze-nu* (possessive) and the Verbal Preformative *zi* (before, *sebenze*) agree with the illiteration, which alliteration indicates logical and grammatical agreement.

This usage, of Alliterative Concord, is found

throughout the Bantu languages, and serves to give a most pleasing and harmonious effect to the spoken word, among the Bantu peoples.

Until the coming of the missionaries, the modern Bantu had no written language, and one marvels at the preservation of forms and vocabularies. At present, reduced to writing, it provides an example of the facility with which the art of reading a phonetic language may be acquired. Only a comparatively short time is necessary for a well-grown lad to learn to read. The syllable becomes the unit, of reading, pronunciation and spelling, and with sounds always uniform the task of learning to spell becomes comparatively light.

The smoothness of utterance of speech of certain groups of the Bantu, as the Kafirs and Zulu-Kafirs, is interrupted by the constant occurrence of the sounds known as "clicks." These are more noticeable than they would be if found in a rougher speech, as of Northern Europe. However, these clicks are not found in the Bantu languages, except in the South, where contact has occurred between the Bantu and the Hottentots and Bushmen. The guttural speech of the Bushmen, unlike any other language in this respect, has many clicks, and the Bantu tongues, which readily assimilate any word or expression, from whatever source, has appropriated several of these clicks. A European finds them difficult to describe, and still more difficult to articulate. As the Rev.

Charles Roberts remarks, in his book, "The Zulu-Kafir Language," these are best learned from a native. However, one may attempt a description of their utterance.

(a) The first click is "c," which, like the others, has no vocalization of its own. It is a soft sound, produced by placing the tongue against the upper teeth, then withdrawing it suddenly, at the same time sucking away the air at the tip of the tongue. It can be best articulated as introducing a syllable, the vowel aiding to utter the click. It is used in *cela* "ask," Baca, (name of a tribe), *Cupa!* Look out!, etc.—

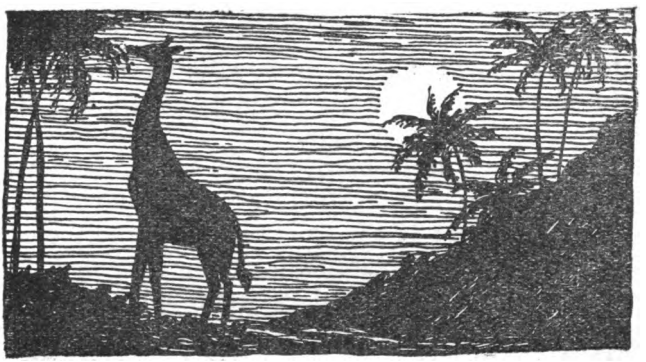
(b) The second click is represented by "q." Let the tongue be placed against the roof of the mouth, then suddenly withdrawn; the result will be a "popping" sound. It is varied in pitch and volume by the position of the tongue, according as it is in the front, center, or back of the mouth. Used in *Quba*, "push," *isigyili*, "servant," *qonda*, understood," etc.—

(c) The "x" click is made by sharply inhaling the air, between the teeth, on the *side* of the mouth, as in "chirrupping" to start a horse, in America. This is most easily produced, although not so often employed as the others already mentioned. Found in *Utixo*, "God," (an *isi-Xosa* word), *xola*, "pardon," *xoxa*, "relate."

(d) A fourth click, seldom used, is represented by "hx," and is formed by the expulsion of the air from the throat which is held almost entirely

closed, as if one were slightly struggling for breath. It appears to assist in making a word mimetic, in such instances as *"hxebuka,"* "the tearing of cloth."

It is not too much to affirm that the native enjoys making full use of the possibilities of his language. Usually, endless palavers attend every kind and manner of business, pleasure, and transaction of life. Of them it is said, "Zulus are all lawyers." All, from the least to the greatest, can "make a speech," on any subject within the range of their information. Often the issue of his "case" in court seems to be of little consequence, provided the native has abundant opportunity to vent his feelings and air his views. The smooth-flowing language, self-possession, and deliberate courtesy of expression, make it a pleasure to listen to an intelligent native, in extended discourse. The logic is usually exact,—unless a fallacious argument is intended, in which case the orator with all gravity and vigor will succeed quite well, in making "the worse appear the better" reason. The speech is full of similes, extending into parables, with much in the way of anecdote and allusion to local and historical setting.



CHAPTER V.

THE PSYCHOLOGY OF THE BANTU.

The Bantu mind, like that of every type of humanity, has its own peculiarities. The operation of the laws of heredity and environment seems to be intensified in the tropics, and to be there more exacting in demands. The exigencies of savage life have tended to abnormal development of certain faculties of mind while others have been so neglected that they seem to be almost entirely atrophied. On this basis only can we account for the readiness with which the native child masters some branches of learning, while other branches, to use an Englishman's phrase, are wellnigh "impossible."

The native has unusual powers of memory in respect to things of paramount interest; this is evidenced by his recollection of historical events, or, in the case of a boy who is converted, when his interest in the Word of God becomes at once so

intense that he is able to master the secrets of the printed page and read the Scriptures within an almost incredibly short time.

But abstract mathematics are to him of little interest, he does not see their utility in daily life. While the report of the Government Inspector of Schools may show satisfactory improvement in other branches, the official criticism passed on the work of many schools of our acquaintance is that tests in arithmetic give unsatisfactory results. This is in part due to the presentation of uninteresting material. The native requires a mighty stimulus, to enable him to apprehend the precision of the exact sciences.

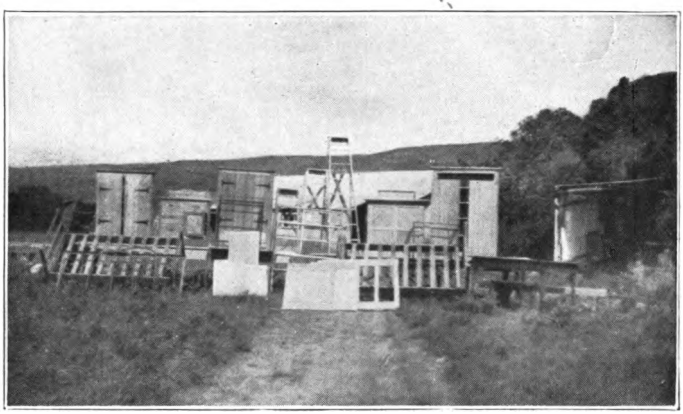
Yet, as we have said, this failure is not due to a lack of power of memory. We give the case of "Shinangana," a Thronga, who occupied the place of local historian. Here is his "record" of events, in chronological order, as he was accustomed to produce it on occasion. Speaking in 1905, he says:

"Sixty-seven years, Shiluvane and the other Thonga chiefs fled before Manukosi, (1838 or 1839).

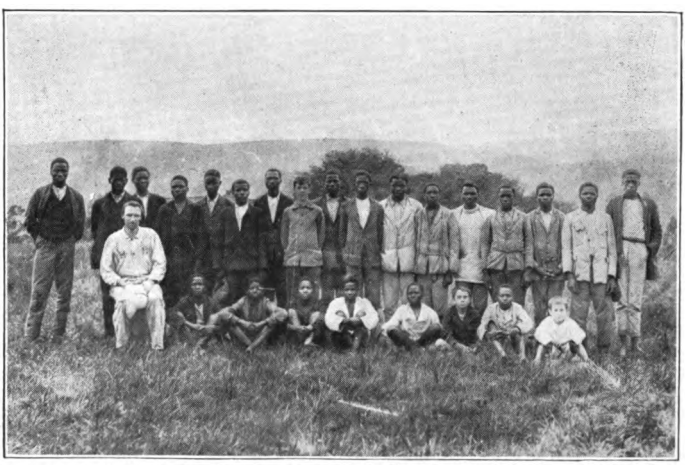
Three years later, battle with Matshekwane, Manukosi's general, who followed the Nkuma (1842).

In the sixteenth year of the era, battle of Gologodjweni, when the Nkuna chief, Shiluvane, fought against the Ba-Pedi of Sekukuni (1855).

In the nineteenth year, Manukosi dies (1858 or 1859).



Work of Native Boys, Edwaleni Training School.



Manual Training Department, Edwaleni Training School.

From there, every year is known by its principal event.

Expedition of Shihahen (1859).

Beginning of the great war of succession, between Manukosi's sons.

Muzila and Mawewe, Muzila fled to Spelonken (1860).

Circumcision school at Mudjaji (1861).

We are plundered by Djiwawa (or Joao Abisini) the Portuguese commander, who for many years was chief of the Thonga refugees.

Djiwawa goes to fight against Mawewe (1863).

We are plundered by the Swazi army (1864).

Shiluvane, the Nkuna Chief, settles in the Nyarin country (1865).

Djiwawa kills Ribolo and Magoro (1866).

The Modjaji army fights with the Nyari clan (1867).

The Swazis plunder the Modjaji country (Buluberi) (1868).

Djiwawa plunders the people of Mashao (Spelonken) (1869).

Muzila's army comes back from Mosapa (1870).

The Swazis plunder Makndju (1871).

Circumcision school at Madori (1872).

Daiman! (Diamond) Opening of the Kimberly mines (1873).

Birth of my child, Rihlangana (1874).

Famine of Magadingele (1875).

Death of Kkambi (1876).

War of Makhanana of the Loyi country (1877).

The Makndju people kill Nwasitini (1878).
Birth of my child, Ntiri (1879).
Circumcision school at Mayingwe (1880).
Djiwawa goes to catch Sckukuni (1881).
War between the Boers and English (1882).
Year of the comet (1883).
Phundjululu! Vermin destroy the mealies (corn) (1885).
Circumcision school at Nwamutjungu (1886).
A Gwamba chief quarrels with Girifi (1887).
Sambana beats a policeman (1888)
Death of Djiwawa (1889).
Sambana calls statute laborers (1890).
Circumcision school at Modjaji (1892).
My son, Magondjwen, starts for a journey (1893).
He comes back home (1894).
We are beaten by hail; four people die (1895).
My son-in-law goes away (1896).
Epidemic among the cattle (1897).
Matshona; plague among oxen (1898).
Bahehemuki (1899).
The Boers attack Phefu (1900).
The White fight (1901).
The English column chases the Boers away (1902).
The son of the Kio, Mugayo; Ndlala, Mealie (corn flour) bought of the whites (1903)."*

*Vid. The Life of a South African Tribe, by Henri Junod, Append—I.

Such a chain of linked-up history is not uncommon as to content, althongh perhaps "Shinangana" was unusual as to the length and accuracy of his account of past events.

Perhaps the trait of character most appreciated by Europeans is the native's courtesy. It might be an error to speak of this as "innate," yet it seems to be with him a most thoroughly established habit of mind. This is not a feature imposed by a late coming civilization; it is his own. Europeans having little acquaintance with the Bantu may suppose him an "incapable" in matters involving the finer sensibilities, and so provoke him to anger by various unhappy means of approach. The resulting impression may be that of an uncouth creature, that grunts in place of speaking and gives no suggestion of good breeding.

Two causes account for this: one, the difference in standards and forms of etiquette; the other, the unfortunate manners of the superior. Let the traveller make himself thoroughly acquainted with the people—their manners, customs, attitudes of mind, etiquette and general behavior; then, if he approaches the native with genuine good will and cordiality, he will meet with a measure of respect and consideration that will prove to him a revelation. The white man too often presumes on his (conscious) superiority, and treats the native as if unworthy of consideration beyond a nod and a word or two of "Kitchen-

Kaffir."* The native recognizes the white man's social superiority; he is trained from earliest childhood to respect his superiors. But he detests the lack of dignity, the self-importance which asserts itself in lofty airs and roughness of speech, as well as his disregard of the native's feelings and rights. It remains for all well-disposed persons, Government officials, colonials, and missionaries, to so interpret the mind and character of each race to the other that better mutual understanding and feeling shall prevail.

An eminent quality of the Bantu mind and character is his fondness for and devotion to music—vocalization. As heathen, their singing has degenerated into a wild, monotonous kind of sing-song, with endless repetitions and meaningless phrases. Yet, under the training given in mission schools, they become quite accomplished vocalists, in such music as is afforded by the missionary. All Christians can sing; and one of the most grateful features of Divine service is the swelling, melodious volume of praise, unmarred by voice discord or any extraneous element of mechanical device or instrument.

Not only in vocal music has the Bantu native shown himself proficient, but also as occasion affords is skill manifest upon various instruments.

*This is a curious "lingo," composed of English, Dutch, and Kafir. It is used by whites, natives, and Indian coolies,—in buying or selling, or about the kitchen. It is abhorrent, to those who deem the accurate expression of ideas essential to mutual understanding and well-being.

As we have been rather severe, in speaking of the Portuguese character and influence in Africa, in this thesis, it is only fair to insert the account given of a town band, composed of West Coast (Bantu) boys, the credit of whose training lies with a Portuguese.

"Though possibly not within the strict range of this report, I welcome the opportunity of saying a word in sincere praise of the town band, and its founder and conductor, Senhor George. Senhor George, long resident in the island, discovered the latent talent in the native, and has for many years patiently trained his men, all "natives of St. Thome," till they have now reached a standard of perfection seldom surpassed in Europe. The Government has justly rewarded Senhor George with an honorary captaincy in the army. The band carried off the first prize in their class at the Paris exhibition. Twice a week the visitor may listen to the splendid rendering of first-class music, and prove for himself the pluck of a Portuguese, working singlehanded on a most uphill task, and the ability of the black man when trained in one of the highest arts."*

Again, "By way of contrast, let us shift now to a scene about as different from the last as can be imagined. We may the more appropriately speak of it as a scene, since it was staged on the platform of the city hall in Durham, the leading city

*William A. Cadbury, **Labour in Portuguese W. Africa**, 48.

of Natal. In connection with the seventy-fifth anniversary of the starting of mission work among the Zulus, held in 1911, the various mission boards united in a great public meeting of felicitation and thanksgiving. The city hall was offered for the purpose, a superb auditorium, not unlike Carnegie Hall, New York, with a seating capacity of 3,000. It was a daring enterprise, as only white people were to be admitted, except for 250 natives in the topmost gallery; and the whites of Durban had not shown much sympathy with what the missionaries were doing. But Lord Herbert Gladstone, the governor-general of South Africa, was to be present; Lady Gladstone, the mayor, and other persons of prominence were to attend; and good speaking was promised. The leading attraction, however, proved to be the Zulu choir, 345 strong, drawn from the nearby mission schools and led by Lutuli, a native teacher. The choir was banked in front of the great organ and made a brave sight, the young men in dark suits, relieved by red ribbon rosettes, the young women in white dresses, set off by large Quaker collars of pink and blue in alternate rows."

"Every seat in the hall was occupied, and not less than 1000 persons stood throughout the evening. When Lord Gladstone entered, the chorus rose and gave him in mighty shout the royal salute of a Zulu king, "Bayete!" Lord Gladstone was visibly moved by this mark of respect and loyalty. The speeches were good, but when the

chorus rendered several of the great anthems of the church, enthusiasm swept over the audience, wave upon wave, until it was well-nigh impossible to stop the applause. Some of the numbers sung were Greig's, "The Ransomed Hosts," Stainer's, "Who Are These?" Palmer's "Trust Ye in the Mighty God." The African is a born singer, as everyone knows, but the possibilities of a drilled chorus of Africans just out of the jungle, rendering the noblest Christian compositions, had seemingly never been suspected. The volume which came from those sable breasts, the richness of tone, the velvety effects of the quiet passages, the swelling crescendos, the vigor of attack, the significance they put into the words,—here was a unique and thrilling combination. The soul of Africa was speaking in the music of that hour. A particularly strong impression was produced by the rendering of "Diademata:"

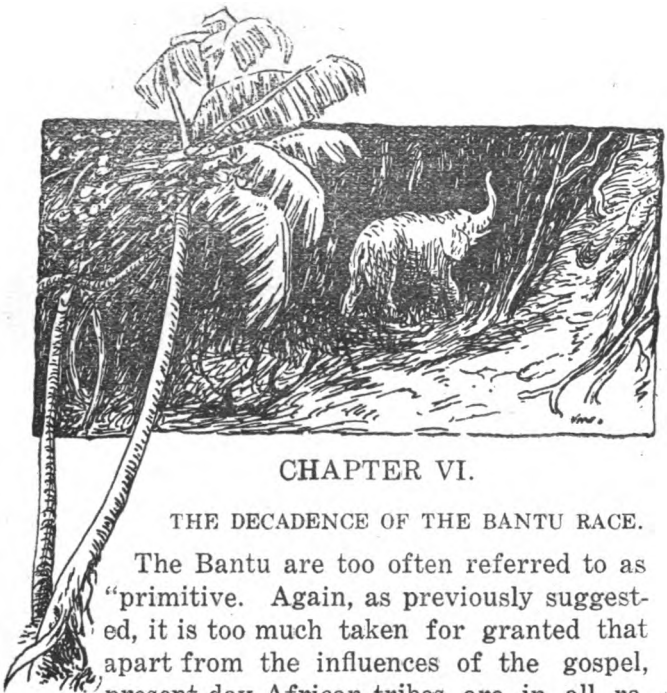
"Crown him with many crowns,
The Lamb upon his throne!
Hark, how the heavenly anthem drowns
All music but its own!

Awake, my soul, and sing
Of him who died for thee,
And hail him as thy matchless king
Through all eternity."

"Here was Africa giving back to the white man in beautiful harmonies the Gospel she had received. Here was Africa pledging herself to join the white man in sending that Gospel to the continent's remotest bound. One missionary who was

present writes that he has since heard those very songs of the Zulu choir sung in distant places, out in the wilds of Natal and in remote parts of the Transvaal."*

*C. H. Patton, **The Lure of Africa**, 11.



CHAPTER VI.

THE DECADENCE OF THE BANTU RACE.

The Bantu are too often referred to as "primitive. Again, as previously suggested, it is too much taken for granted that apart from the influences of the gospel, present-day African tribes are in all respects, physically, morally, and intellectually superior to their ancestors. This assumption finds place in connection with the theory of "jellies to monkeys, and monkeys to man," as accounting for the origin of mankind and its "ever upward trend."* To substantiate this hypothesis, men point habitually to African tribes,

*"Natural Selection acts solely by accumulated, slight, successive, favorable variation.' Article, Natural Selection International Encyc., on Darwinism.

presumed to be so low in the order of existence as to almost, if not quite, supply the "missing link."

We grant that, to the casual traveller, who can know but little of the African beyond the degraded surroundings in which he finds him, as well as the very few manifestations above animal propensities, it seems that the heathen African is but slightly removed from the beast. An unsympathetic, because non-Christian white neighbor may see "nothing to be desired" in the "nigger" but his physical labor.

It is to be sincerely hoped that when the modern Western mind shall have measurably recovered from the influence of sceptical thought attending the promulgation of the evolutionary theory of the origin of mankind, reinforced, as it has been, by the mighty wave of German materialistic philosophy of the last half century, scientists will more largely allow themselves to be guided in their conclusions by the facts of every-day experience. In predicating that the Bantu have been, and are still, in a state of degeneracy,—each successive generation weaker, physically, mentally, and morally than the preceding, we refer to an experience all too frequent in the history of nations. For the course of unhelped nature is invariably toward degeneracy, physical, intellectual, or ethical.

In Old Testament times, the conditions in Canaan became unbearable, even to the patience of the Almighty, and He gave instructions for their

extermination, when the "iniquities of the Amorites" were "full." Various cities, as Tyre, Ninevah, and Jerusalem, perished through national loss of virtue. "Sodomy," as a term of shameful import, remains the monument of conditions most revolting. In profane history, loss of national character has always spelled national ruin. Greece and Rome were great but none the less fated, when character-decay destroyed the roots and heart of the body politic. Moderns may with profit study the conditions in England, in the 18th Century, which would have ended in irreparable ruin, had not the moral revolution known as Methodism checked the flood of national depravity.*

Further, we may note the decay of Roman Catholic countries, as France, Italy, Spain, Portugal, and Mexico, when the pagan element in Romanism predominated at the expense of the Christian.

The most striking illustration of the principle involved in this contention is found in the case of present-day Germany. Anciently, a bold and virile race, comparatively free from vice even as heathen; during Reformation times foremost and steadfast in resisting the encroachments of the papacy, and conrageous in defence of the true faith. For centuries, they walked with unabated progress in the light of the Reformation. Spiritual and moral strength insure intellectual advance, and Ger-

*Vid. Macauley's **History of England.**

many's scholarship has been commensurate with the virtue of her people.

But decadence, beginning as always "at the top," leading from an initial abandonment by the learned of the faith of the fathers, the faith which had made them great, until through the whole educational system the nation has been indoctrinated with the view that "we must return to the conditions, in Germany, where the Latin civilization and religion found us."* At the present moment, the whole civilized world is suffering the shame and incalculable loss attending the deliberate return of this one nation to savagery.

Hence, we may inquire, "Is it a strange thing, that the Bantu, or any other mixed or negro race, should find deterioration when plunging themselves, as did their ancestors, into the seething mass of equatorial African heathenism?" On the contrary, what informed and candid mind would apprehend aught else but declension, deep and progressive?

Let us first note facts which indicate degeneracy, then certain causes which have contributed to this decay.

1. The people, themselves, declare that in former times more of honor and integrity were to be found among them; with less of beer-drinking, falsehood, theft and adultery, as well as disregard for authority. They also affirm that physical deterioration has occurred, as deterioration of

*German Theory and Practice, 36.

language, a consideration that will be treated separately.

2. The language of the Bantu is of such a character as to indicate a past superior to the present. The native is incapable of forming the language he uses, as we now find him. Among the Zulu-Kafirs, old men deplore the loss of knowledge and use of the "deep Zulu." The younger generations do not know their own language as did their fathers.

Rev. Joseph Clark, who labors as a missionary on Congo River, 700 miles from its mouth, gives the following account of a visit to his station of a scientist, an anthropologist, who sojourned with him for nineteen days.

During the early part of his stay, the scientist made frequent allusion to the "ape" origin of the native African. Mr. Clark said little, by way of refutation of the theory, but began, later, to unfold to him the Balolo (Bantu) language, with its intricacies of construction, dignity of expression, and "beautiful verbal systems." After some days of investigation, Mr. Clark inquired, "Does this seem to you to be the language of creatures of low mentality, allied to the apes?"

"By no means," he replied, "but these people did not contrive the language themselves, they received it from their ancestors."

"Just so," rejoined Mr. Clark, "they *did* get it from their ancestors, who were so much superior

to their descendants as to be able to form so marvellous a system."

It is interesting to note that, as a result of this investigation the anthropologist abandoned the "ape theory" of man's origin.

3. Evidence from the Zimbabwe Ruins.* These are situated in the country occupied by the Bantu, in Rhodesia, and are substantially and scientifically constructed.

One of two alternatives seems to be necessarily true; and, both these alternatives indicate a past for the Bantu, when they were stronger in all respects as a race than at present. Either the builders of this city-fortress were overcome by the invading Bantu, ancestors of the present race, in which case the Bantu must have been possessed of weapons and military skill far superior to those of the present; or, on the other hand, if these ruins are the remains of buildings erected by the Bantu themselves, how great, then, the decadence! For the present limit of architectural genius is a mud hut!

4. Ancient customs, which, as suggested in the chapter on "Hypotheses concerning the origin of the Bantu," may come from the Hebrews, or other Semites, are gradually disappearing.

5. The increase of witchcraft and superstition. This growth, of what to them was a substitute for a superior religion, brought with it the increase of vice and crime previously referred to,

*Vid. page 16, of this thesis.

as the standards were constantly lowered.* Henri Junod remarks the increase of witchcraft. Other writers note the same increase. One estimates that through witchcraft, as at present in operation, not less than 80 persons lose their lives at the death of a chief of his district. Sometimes, almost entire villages are depopulated, during the reign of terror that ensues.

6. In some tribes, as on the Gabun River, secret societies are becoming numerous, so that in some cases almost the entire population—adult—is thus organized, each group existing for the advantage of its own members, and often to protect them against organizations of like character. The result is that, whether of men or women, each is animated by mutual distrust and the loosening of the bonds of society is accelerated. Chiefs and witchdoctors find in these organizations ready instruments for the destruction of rivals, attended by confiscations of wives and other property. The initiation of certain organizations is most degrading. In this connection, the reader may observe what is given in the chapter on "Ngoma School," which includes a secret ritual.

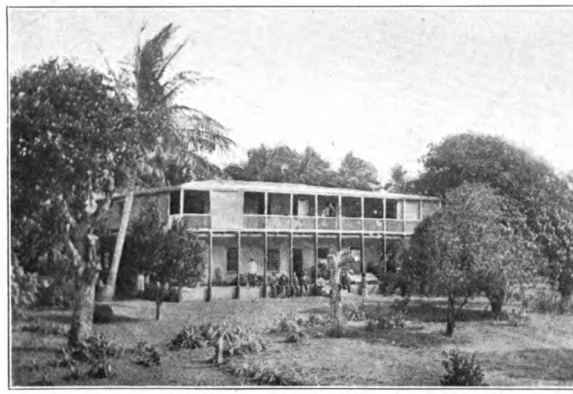
A traveller in the interior, while sojourning in a certain native village, observed a box, or receptacle, made of bark, in the chief's dwelling. Later, he learned that this box contained human bones. Still later, he was able to learn the significance of both box and contents. From a na-

*Vid. page 59.

tive who had been initiated into the "myteries," the ceremonies of the cult were obtained, in quite detailed description, as follows:

The death of a prominent villager was made the occasion of the ceremony. In the center of the village stood a building, with another, a smaller one, attached as a wing. There was only one door, and that in the main structure, and no window at all. The boys to be initiated were brought into this door, which was then closed and they found themselves in darkness, except for a smoking torch. The men of the village were already within. During the several days which passed while they are shut in, no one goes out, nor does anyone enter. The door remains closed, except when slightly opened to admit food. The ceremonies, as described by the initiate, were revolting in the extreme. A bare outline will suffice for the present purpose. The men and boys were drawn up in two lines, most of both being on one side, and a few men and the witch doctors being on the other. During all of this part of the ceremony, that is, the marching back and forth, the body of the dead man was borne in an upright position by the witchdoctors. The lines marched back and forth, facing each other, and singing the songs of initiation. This performance continued, with intervals for rest and food, for several days, the corpse always accompanying the movements, carried in the center of the group of witchdoctors and older men

Missionary landing, at Inhambane, Portuguese E. Africa.



Missionaries' Home at Inhambane, Portuguese E. Africa.

nothing in *these* conditions which can or does tend to better things. They, the Bantu, can only rise as lifted by another, even Christ.

8. Physical deterioration, noted by both whites and natives, and, unless all the canons of materia medica are to bear revision, abominably unsanitary living conditions, vices both native and acquired, deep inroads of tuberculosis and venereal diseases, insure physical decadence. The last named, as we are informed, entered with Portuguese occupation, and are accelerated in their spread by unfortunate conditions existing at the mines and other crowded centers of native population.

The natives, too, have a "theory," the reverse of Darwin's, forsooth!—but at least as tenable as a "working hypothesis. It is this: "When people become too worthless to longer labor, or dig in the gardens, they become monkeys!" "That is what becomes of *lazy* people!"

We may now come to certain contributing causes, each of which appears to have some bearing on the manifold degeneracy of these native peoples.

1. The abandonment of higher standards, by their immigrant ancestors. Whether Hebrews or some other superior race, their previous plane must have been elevated above that of the Negro tribes with which they became amalgamated. As in the case of the "Ama-Fynn," to whom we refer on page 39, the immediate effect of such mixing

of blood in tropical and sub-tropical Africa is to debase the moral and social character of succeeding generations.

2. Miscegenation. In this migration into Africa, as of the Aryans into India, we see in a union of races a conflict for supremacy of stock, in the resultant type. The victory, in each case, seems to have been with the stock more favored by environment. In the highlands of Northern India, topography and climate favored the constitution of the immigrant Aryan, and it became dominant in the resultant type. In Africa, the environments of topography and climate were strong allies of the Negro element, and the succeeding generations showed in the mixed bloods most largely the characteristics of that prolific yet degenerating people.

In America, with more temperate climate, the mulatto seems to take on more largely the European features and character, as compared with the individual of same blood combination, in tropical countries. The "pull of the climate," in tropical countries is on the white man, who has the advantage of *no* Negro blood in his veins; tropical influences are depressing, upon activities and aspirations. How much the more does this environment affect the unfortunate offspring of white vice and native weakness!

3. Foreign and internal influences, previous to modern European occupation. For centuries, the bands of Moslem slave-raiders, as well as sur-

rounding native tribes, have contributed to the debasement of the Bantu. In certain sections, Arab mixed bloods compose a large proportion of the population. This is in the Northeast. In the Northwest, Negro stock has been so largely infused that but little evidence, beyond the elements of language, remains to show a foreign ancestry.

4. Effects of European influence, apart from evangelical Christianity. It must be confessed that Europeans, aside from well-disposed government officials, and missionaries of evangelical societies, have done but little to retard the degeneracy of the Bantu. The white man's grog, vices, and diseases, with frequent imposture and injustice, have served still further to debase his dark-skinned brother. It is a common saying that the native takes on the white man's vices more readily than his virtues. Slavery, as encouraged among the natives and engaged in by the Portuguese themselves, in that part of Africa which is under their domination, fills the land with misery. Under date of June 22nd, 1909, Mr. Swan writes:*

"My own connection with the colony extends over twenty-three years, but in no one day previously have I seen so many indications that the awful traffic goes on unabated as I saw during my first day's journey from the coast in October last.

*As quoted in Labour in Portuguese West Africa, by Wm. A. Cadbury, of the Cadbury Firm, Cocoa Mfgs. American edition, E. P. Dutton & Co., New York. It reveals a condition of servitude on the cocoa islands which will astonish the uninformed, who suppose that human slavery is entirely a thing of the past, in Africa.

The awful mixture of rum bottles, shackles, and bleaching bones was enough to make one sick at heart. . . My men picked up 92 shackles, for legs, arms, or neck, without ever leaving the path to look for them . . . . Can any proof be more positive that the trade is not a thing of the past, as is constantly affirmed?

"The slaves themselves, carrying their shackles, were met in the caravan. . . . I also got into contact with the slaves on the steamers en route for St. Thome, and took down their own statements as to the way in which they were forcibly taken from their homes and handed to the whites in payment of 'crimes,' etc."

The vitiated religion of the Portuguese, Roman Catholicism, and their national and social evils, have ruined their people at home and their colonies abroad. Perhaps they will be longest remembered in Africa by what they they have done toward its debauchery, in the enslavement and "syphilization" of its people.

Arabs, always on the Northeast, are even more bloodthirsty in slave-hunting, on occasion, although the wholesale destruction of villages and tribes is at an end, through British occupation and intervention. Yet in places local conditions are but little better than when Livingstone's spirit was overwhelmed by the barbarities of the Arab traffic in blood.*

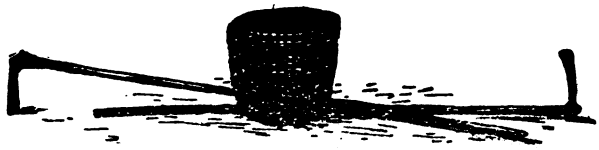
*The Rand is the gold-bearing district, in the Transvaal, fifty-seven miles in length.

While Briton, Boer, and German, have not so directly promoted vice, yet much remains to be done to check the downward movement of native life. The compound system, on the Rand,† is most deplorable, in its effects on the morals of the native men and boys who work in the mines. Here, 300,000 natives are employed, without even the inducements to self-restraint that are to be found in their heathen kraals. Loathsome venereal diseases are spread abroad, too often, as they return to their homes after fulfilling a labor contract. "It is an acknowledged fact that the white man's boasted civilization, miscalled Christian, is forcing the savage to lower levels of vice and degradation than paganism ever knew.*

In concluding this chapter, we would only further remark that, to quote an old saying, "Nature abhors a vacuum," and in the absence of true religion, debased and debasing elements have entered. It remains for Christianity to repair the breach, and bring life and health and peace.

†Livingstone says, "Heathen Africans are much superior to the Mohammedans, who are the most worthless one can have."

*Cornelius H. Patton.



CHAPTER VII.

EDUCATION—HEATHEN.

The term "education," as applied to the training of heathen youth, may seem a misnomer in view of the fact that the Bantu heathen are entirely without schools, in the accepted sense of the word. The Chinaman, the East Indian, the Turk, each holds his own view of matters, human and divine, supported by extensive literature, as well as the constant instruction of teacher and priest. The Bantu native, as we find him, has none of these. Their absence is made up in part by tribal traditions and semi-religious instructions of the "izanusi" (sorcerers). He has no

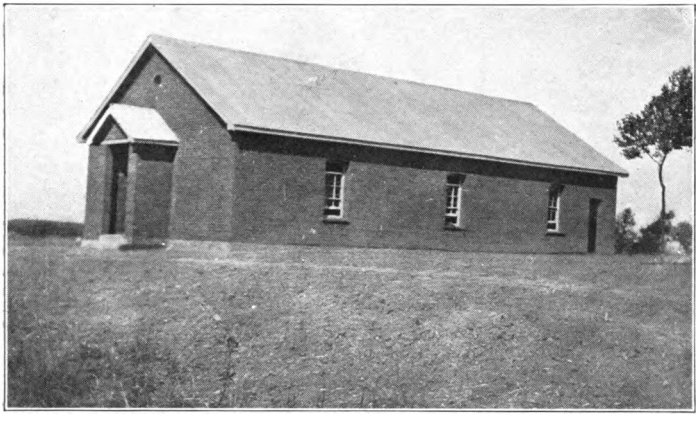
written language, until the missionary puts his language into writing for him.

But none the less is there a species of culture, such as is common to peoples unlettered and untaught in books. This gives direction to the youth of the tribe, and thought and activity in harmony with Bantu ideals as to tribal life.

Have the people ideals? Certainly the native has his own view of life and what it must contain if the maximum of enjoyment is to be realized,—views just as clearly defined as those of the white man. In no respect is he more essentially and completely human than in this. His are heathen ideals and it is certain that in the absence of Divine illumination they are "constructed out of the material of his own experiences." It is likely that at this point we may discover the secret of his age-long deterioration, for the abandonment of higher aims involves the choice of lower, until at the present we find him given over to the lowest instincts of humanity.

The ideal of the Bantu is tinctured with sensuality; an idealization of virile manhood. This will place its possessor at the head of a large kraal,* and enable him to secure most honor as

*A "kraal" is the group of huts necessary to house a family establishment, which comprises the "umnumzana" (head of the kraal) one or more, of his wives, each having her own hut. A hut for each grown son, and these, if married, require huts according to the number of their own wives. Then sundry huts, for corn, pumpkins, etc., as well as for pigs and other stock. The arrangement is usually in a group, without much order.



Brick Chapel, Itemba Mission Station, Free Methodist Mission, Natal.

Missionaries' Dwelling, Mission Station, Free Methodist Mission, Natal.

well as most largely to enjoy life. Around this feature is clustered the thought and habit of the people. Hence, as will be seen in Chapter VIII, through the Ngoma is found the induction of the lad into manhood and manly pursuits.

Education, as such, for the Bantu, must be classed as incidental—for both boys and girls—and that which may be properly termed formal, or systematic, for boys only.

Informal education comes through the environment, of kraal and neighborhood, while customs, folk-lore, etc., are all to be taken into account. To Bantu children this means growing up to be like those around them. Girls have nothing to which to look forward but early wifehood and motherhood. The satisfaction of her husband, and the preparation of his food, constitute the filling of her life. This does not mean that she is merely a negative character. Far from it. She is intensely alive to all that concerns her. She is industrious, and skilful within her limitations, and affectionate toward her family; she is generally good-natured and obliging; but, on occasion deeply and passionately vindictive; she, no less than her brother, has a capacity for becoming devilish. She is capable of reaching the depths of heathen vice, and equally capable of attaining the sublimest heights of noble, virtuous Christian womanhood.

When but little more than an infant, she toddles after her mother when she goes after vegetables,

wood, or water; and she too, bears her burden home, perhaps a few sticks tied in a bundle, on her head, or a little pumpkin. From girlhood, until she totters on a staff with age, she has her own garden; digging, planting, reaping.

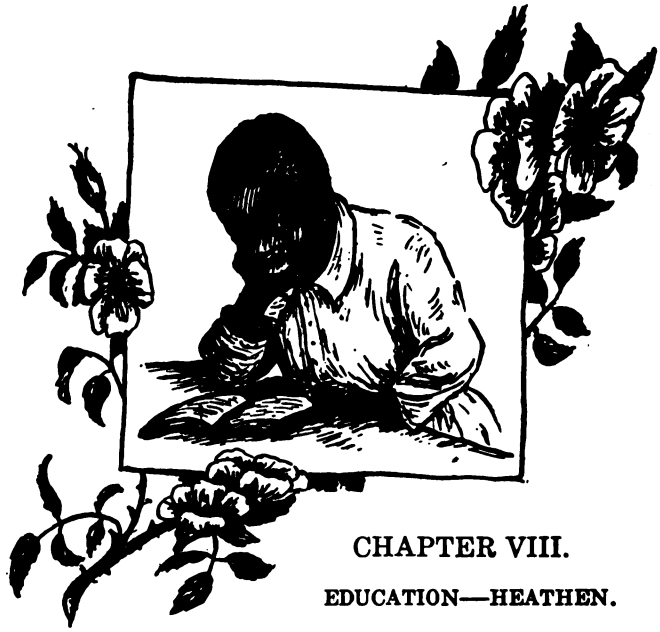
As a child, she is quite innocent, attractive and joyous. At the beginning of adolescence, a feast is made, announcing her debut into society. Later, she becomes one of ten or twelve girls, among whom some young man divides his attentions. He may have been working for some weeks, but when "tired" he goes home, rests for a few days, and is then ready to go "courting" his girls. He shaves (hluta), decks himself with bead ornaments, and visits from kraal to kraal where the girls reside. His approach is heralded usually by the unmusical grind of a concertina, which he continuously plays, while travelling, as a feature of his courting. He spends some time with each, as circumstances permit.

This is the material which occupies a girl's attention at a time when her white sister is busied with books, music, and needlework; this is the filling of the young life of the heathen. True, she learns to weave mats, and make bead ornaments for her young man, besides the simple duties of hut and garden. But, the vitiation of its women inevitably deteriorates any people; and, if education be psychic, in its most important features, then we do well to note that our heathen girl's life

is gradually yet certainly vitiated, from the time she reaches adolescence until its very end.

The life of other Bantu girls is not essentially different from that of the Zulu girl, such as we have described. It is only as Christianity comes into her life that she can in any way find, or care to find, better things. Her marriage will be a matter for cattle payment; she does not think of being her own, but the property of her husband's kraal. Her children will not be hers; they will belong to her husbands people. Thus heathenism reveals in physical and moral slavery. As a heathen of our acquaintance, *Umzotani,* said to his wife, when she wished to attend religious service, "I bought you with MY cattle! Go! *WORK in MY GARDEN!*"—and she *went.*

Of the boy, as the coming "Umnumzana," (head of the kraal) much more must be said. From his birth, if he has been the eldest son, he has been the spoiled and favored member of the household. He grows up with a superabundance of "conscious superiority," an element that increases rapidly as he approaches manhood's estate. His introduction to that estate, after the heathen custom, will be reserved for another chapter. Suffice it to say, in closing, that from the earliest, the boy and girl are both given strong and perpetual stimuli, that they may become, in their turn, heathen of the heathen.



CHAPTER VIII.

EDUCATION—HEATHEN.

The Ngoma School.

The rite of circumcision is practiced among the Bantu, a youth not being accounted a man until he has passed the ordeal. We are informed that one tribe, near the Congo River, observes the same usage as the Hebrews with respect to the age, viz., infancy. In most tribes the rite is performed at the beginning of adolescence.

We do not enter into the reasons for the continuance of the rite, which evidently comes down from earliest times. Local customs vary somewhat, from tribe to tribe; likewise the extent to which evil is indulged during the feasts which are

held at the close of the period of seclusion in the Ngoma schools. But in the main features usage seems to be quite uniform among the various tribes.

A body of tradition grows up around such customs; and to the Bantu heathen, with his narrow yet intensive view of life, this rite becomes one of the most important events in his existence.

By native Christians the custom is left behind with the old life. If the Bantu Christian should take pains to analyze his new attitude toward its observance, he would easily find a reason in his new views of life, new standards, new ideals. He now seeks "those things which are above." In the room of indulgence which with numerous beer-drinks once filled his whole horizon, he dwells at home with the wife of his bosom, loving her as a Christian, cherishing her tenderly, "in sickness and in health," with no suggestion of infidelity.

In his "Story of a South African Tribe,"* Henri Junod gives a most complete account of the Ngoma school, as conducted among the Thonga, with whom he has dwelt many years as a missionary. As his books are published in Europe, and all but this one in the French language, and are thus inaccessible to most American readers, we are constrained to condense his account, gained from reliable native sources.

"I am treating here," says M. Junod, "of the rites as they are met with amongst the Thonga of

*Imprimerie Attinger Freres, Neuchatel, Switzerland.

Spelonken especially; my informants on this point are old Viguet, who was initiated some 50 years ago, and Valdo, a much younger man, who went through the rites 20 years ago; both are from Spelonken. . . . A boy, Pikinini, revealed to me the secret formulae as they are recited among the Nkuna. The rites certainly vary among the tribes, but there is a general resemblance among them all. I was never fortunate enough to penetrate into a lodge, as it is a great taboo. But the rites have been described to me with such a wealth of details that I seemed to have lived for three months with the candidates.

"The school (Ngoma) is held every fourth or fifth year, and all the boys from ten to sixteen years are sent to it by their parents. The time of year chosen for the opening of the school is a month during which the morning star appears; in winter, Ngongomela (Venus) is the herald of the day. She precedes the sun, so she must lead the boys to their new life, from darkness to the light.

"One day all the candidates are gathered in the capital. This school is the business of the chief and has been arranged by the council of the headmen over which he presides; he has the supervision of it, and will later on receive the fees of the initiated. Boys initiated four years ago must attend the school as shepherds (barisi) that is to say as servants of the men and watchers over the candidates. They have already partly built the lodge outside of the village, in a remote place; not

too far, however, because the women must bring each day food for all the inmates of the 'yard of mysteries.' When Ngongomela (Venus) rises in the east, the band of the uninitiated goes out from the inhabited world to the wilderness, to the lodge. . . . They hear a great noise, a song accompanied by the beating of drums and the blowing of antelope horns. They must not understand the meaning of the words, which are sung by the host of shepherds and men, as it would frighten them too much;

'The little boy cries, bird of the winter!'

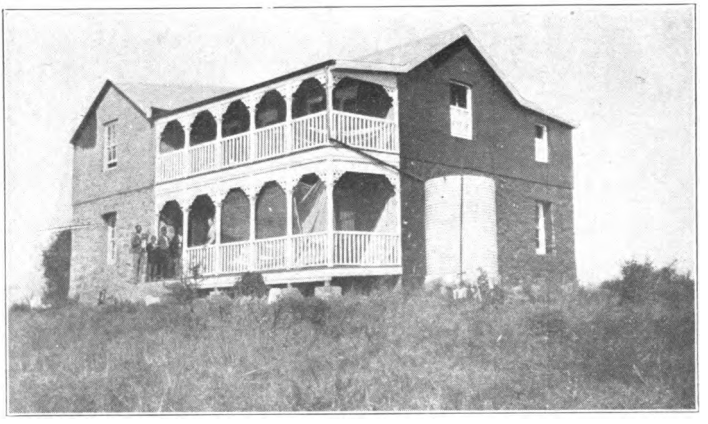
Eight of them are chosen and told to go forward. Each is given an assegai (spear) and they are pushed between the singers who hold sticks and are facing each other in two rows, leaving a passage between them. They thus run the gauntlet and receive a good whipping. . . they are caught and brought to eight stones and seated on them . . . not far from the entrance to the yards. Opposite to them are eight other stones on which eight men are sitting. These are called *Nyahambe*, the Lion-men. They have a fearful appearance, their heads being covered with the manes of lions. As soon as the boy is seated on the stone facing the Lion-man, he receives a sharp blow from behind; he turns his head to see who struck him and sees one of the shepherds laughing at him.

. . . . . .

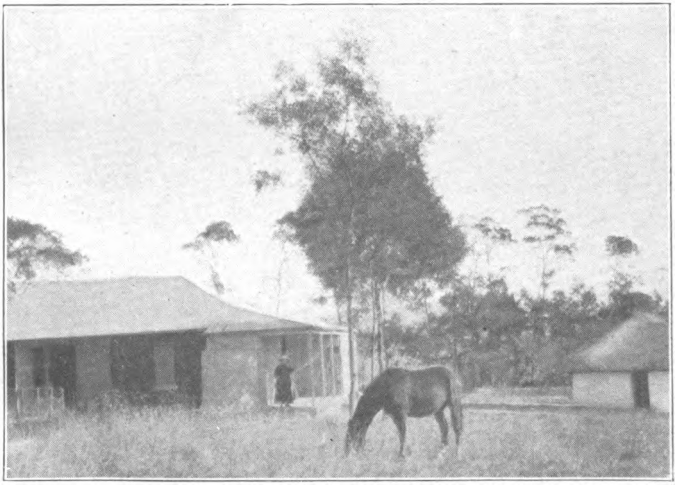
"The boy is now to be secluded three months from society in the 'yard of mysteries' called the

'sungi.' Let us first describe this lodge, and we shall see what his occupation will be during this time of trial. . . . . The whole *sungi* is surrounded by a high fence of thorny branches. This is a sign that all that goes on inside must be kept secret. No one who is not initiated can be allowed to see it, especially women. This fence is prolonged at the entrance so as to make a long avenue by which one pentrates into the yard. Further on is the central court of the *sungi* with the long fireplace built with stones and called the Elephant, around which the boys must sit, warming their right hip at the fire. The nephew of the chief (son of his sister) who takes precedence in all the rites and is first to be initiated, sits on a special stone and the others behind him. He is called the *Hwatye*. Near the fireside are the tables, made of hurdles of reeds on which the porridge of the boys is served every day. The central court is occupied by two square sheds hastily and roughly built; the one on the right hand being the hut of the shepherds and men, the hut on the left being that of the candidates. It is behind the Elephant that the big Mulagaru pole is erected at the close of the school. . . . A tree sometimes grows in the middle and the instructor climbs on it to impart his teaching.

"The inmates of the lodge are in three categories; (1) the *'bukwera,'* viz., the troop of candidates who are to be initiated. (2) The shepherds (*barisi*, of *psijiba*) the boys who light the fire of



Missionaries' Dwelling at Edwaleni Training School, Free Methodist Mission, Natal.



Missionaries Dwelling, Greenville, Mission Station, Free Methodist Mission, Pondoland.

the Elephant, who waken the boys in the morning, accompanying them on their hunting trips, watch them when they eat, etc. (3) The grown men who have volunteered to come and stay during the whole school in the *sungi*. They eat the flesh of the animals killed by the *bukwera*, carve pestles, weave baskets, enjoy themselves, and form the council which looks after the well being of the school . . The *Manyabe* is the great doctor of the school. He has poured his charms on the fence to protect the lodge against wizards.

"The whole *sungi* is taboo to every uninitiated person, especially women. A woman who enters the lodge must be killed. But taboos are plentiful for everybody. Obscene language is permitted and even recommended . . . . The mothers themselves have the right of singing obscene songs when they pound the mealies (corn) for the *sungi*. As regards language, there are also special expressions used during the school which are either archaic or foreign. For instance, the daily smearing of the body is called 'to eat sheep's fat.' To be beaten with the *mbuti* sticks is "to drink goat's milk." Every morning they smear their bodies with white clay. They are shining. They have abandoned the darkness of childhood. . . . But the *Ngoma* is the 'shield of buffalo's hide!' It is the crocodile which bites. The candidates accept all the hardships of the initiation. They are taught to suffer."

"There are six trials; blows, cold, thirst, unsavoury food, punishment, death.

Blows;—on the slightest pretext, they are severely beaten by the shepherds at the order of the men of the *sungi*. Every day they must sit around the Elephant and, holding a stick in their hands, lunge at it as if piercing it, for more than an hour. They sing the following words,—

Elephant, keep still!

Men and shepherds dance around them, ... they beat the initiated as much as they like, so not to bruise them, however, but enough to cause them pain. . . . When the boys do not eat quickly enough they are beaten . . The unhappy boys who are too ill to take part in the hunting trips must be on their guard; when their comrades come back, much excited, they fall upon them with sticks. . . .

Cold.—the months of June to August are the coldest of the South African winter, and, during the night, the temperature falls to 41 Fah., even lower. The boys lie naked in their shed, heads toward the central court, and suffer bitterly from the cold. Moreover, they must always lie on their backs. Shepherds watch during the night, and beat them if they lie on the side. Blankets are not allowed, only light grass covers. . . . The soil not being smeared, (as is usual in native huts, to keep down the ants) swarms with a kind of white worm which bites severely during the night. . . .

When there is a pool in the neighborhood, the boys are led early in the morning into the water and must remain in it a long time, until the sun appears. The shepherds prevent them from coming out.

Thirst.—It is absolutely prohibited to drink a drop of water during the whole initiation, and this taboo is said to be very painful.

Unsavoury food.—All the food is placed on the reed tables and must be eaten by the boys without any seasoning. Should the tender mothers have brought some ground nut sauce, it will be confiscated and eaten by the men. Sometimes when game has been plentiful, one of the men comes and squeezes the half-digested grass over the porridge, saying to the boys, "You must have something of the results of your hunting, too!" This diet nauseates them, at first. Never mind! Every particle of the porridge must be eaten, just the same.

Punishment.—There is a shrub called "Mbuti." Three sticks of it are taken. The boy must present his hands, put them against each other and separate the fingers. The sticks are introduced between the fingers, and a strong man, taking both ends of the sticks in his hands, presses them together, and lifts the poor boy, squeezing and half crushing his fingers. In former times, the boys who had tried to escape, or who had revealed the secrets of the *sungi* to women, or to the uninitiated, were hanged on the last day of the school and

burnt to ashes, together with all the contents of the lodge.

Death.—The candidates must also be prepared to die if the Manyabe's medicine is not successful. Many of them have died in fact. In is absolutely prohibited to mourn over them."

"So the boys are taught endurance, obedience, manliness. But there is another side to the training of the *Ngoma*. Every morning, the candidates are brought together to the place of the formulae (*nau-milau*,—law, prescriptions). The instructor climbs on the tree, and begins to teach the boys. He says,—

Little boys, do you hear me, I say.....

Then come the words of the secret formulae which are a great taboo, and which they must learn by heart, sentence after sentence. They are partly incomprehensible, even to the initiated. The first one is called "Mahengwana," the name of a bird.

Masumanyana a nga suma.

The little bird has sung.

A nga suma tinghala ta imhingo,

It has stirred the handles of lances which are like lions.

T'entsha ku ya thlabana...

They pierce each other.

Manhengu, Manhengu, bentshire, bentsha tirula.

The bird....

Fula ngoma..Mukhubela wa hantana....

Forged at the lodge....

Milumbyana saben, Sabe khulu ra barimi....
in the sand. The great sand of the plough-man
Ntje, ntje baya ngulube..ba ya shinana sha rila..
The running of the wild pig..of the frog which cries.
Bayi longolokile ba yi ka kamba ntjonga wa mbila.
They are walking in good order, they go to visit the mystery hut.
Ba kuma ba yi ri busonga, songa bya timhiri ni timhamba.
They find it like the twisted rings of the adder.

These words, so far as they have sense, seem to extol the Ngoma and its lodge. These assegais (spears) which are like lions, which are going to tear each other, represent the school which is starting, awakened by the bird of the winter. The running of the wild pig is the life of the boy who was idling on the spot until the initiation makes a man of him. The croaking of the frog is his childish stupidity. . . . The candidate before the initiation was a *"shinana"* (frog) before it swelled up. . . . The laws, rites, and trials are like the inextricable mingling of many snakes."

"The *sungi* is then celebrated again in the following sentences:

A mi ri i *sungi*....
Say, it is the lodge.
Hansi ka rona, i tleketleka....
On the ground, there is a disgusting smell
Henhla ka rona i tlulawula....

On the roof it is elevated and beautiful.
Makomolo i mhandje....
Its upholders are poles.
Tinga hi hala N'djibalele....
Long rods unite the poles.
Nwajabatjabane a nga tjabatjaba....
The heavy body, which goes on heavily.
Shikari ka mipungu ni mihlange....
Through the drifts and the reeds.
Masheka ya le ndjako, marumbu a welu njen....
Which must be cut open from behind, because its bowels fall down inside its body.
I ngwenya....
It is the crocodile.
Shibirekeketa mahlaluka makambaku....
The beast which opens the road to the drifts for the elephants.
A ta hi ku nwa ni ku hlamba....
It goes to drink and to bathe.
A mi ri mfubu....
Do you not say that it is the hippopotamus?
Nwatjabatjabana makandjya ka ku oma....
The beast which marches slowly on the dry ground.
Ku sa ku baleka nhlangesi....
And a marsh is formed by its heavy footsteps.
Ndlopfu, shibangamaphesa a nga riphembe, hi yona....
It is the elephant, the one who provides clothing (by the sale of its teeth) the one who brings wealth, it is he.

These formulae are so characteristic that they provide the principal pass-words by which the initiated recognize each other. Should I want to know if a man has been initiated, I should say to him, "*Mashindla ba ya njako,*" "the beast which must be opened from behind." If he answers at once, "*Ngwenya,*" (the crocodile) I know that he has been initiated.

"There are also some obscene formulae, of which never a word is told outside the *Ngoma.* As is plain from these quotations, the teaching of the *Ngoma* is quite trivial and the formulae are rather a collection of esoteric words than a proper intellectual training."

"*The songs* of the *Ngoma* have no richer meaning. . . .. Every morning just after they awake, the boys sing for a long time the following words, which they repeat also when returning from hunting trips:

Sing your song, bird of the morn,....
Ma-fe-e-e-e-

The melody is rude, but very wild and impressive. *Ma-fe-e-e-e-* must mean, "We are the men!"

Hunting.—Hunting is the only useful thing taught in the *Ngoma.* Boys go almost every day to the veldt and become very clever in catching game. They beat the bush, sometimes climb hills and chase all the game to the top, killing it there with their assegais, knobkerries, etc."

"To sum up the rites of this period—of the Ngoma, this is the programme of a day in the

sungi: The shepherds wake the boys very early. They sing for one hour the winterbird. Then they learn the formulae for one or two hours. Afterwards the order, *'Tshayi goma!'* is heard. They go and sit around the Elephant and stab him for two hours till a cry is heard: the women bringing the food thus announce that they have come. The boys eat for the first time, and sing again to help digestion. At the command, *'Khedi goma!'* they smear their bodies with white clay. The sun is already high in the sky when they start for their hunting trip. They come back at sundown, eat for the second time, stab the Elephant again for an hour, and, at the command, *'Khwerere, Mayise, Mafefo!'* they go to their beds on the dirty soil of their hut."

"....One morning very early the men and the shepherds raise a very big pole in the yard of the formulae, and fix it in a hole. At its extremity is a man, half hidden in white hair. The boys are awakened and led by the shepherds into the yard. They are told to lie down on their backs, all their heads turned toward the pole, which is called *'mulugaru,'* and to say, 'Good morning, Grandfather!' Then a voice comes from the top of the pole which says, 'I greet you, my grandchildren!' They must remain a long time in the biting cold of the morning, talking with the 'grandfather.' They are allowed even to complain of their sufferings and to ask permission to return home. But they still have to stay some days in the *sungi*.

Every morning this ceremony will be repeated. It clearly means that the boys are being put into communication with the ancestor who represents the clan, that they begin to be admitted to the adult life of the tribe...."

"....The second aggregation rite is the *Mayiwayiwane* dance. The *Mayiwayiwane* are a sort of masks which cover the whole of the upper part of the body, a kind of armor made of woven palm leaves. The boys must perform a special dance with high jumps before the women summoned on a certain day to attend. The boys must not be recognized.....Sometimes a little child is taken from the arms of its mother. They kiss him and smile at him, because he is an innocent; he can see what women are not allowed to contemplate."

"....The last day is marked by the most difficult trial. During the whole preceding night, the boys are not allowed to sleep....They stab the Elephant and repeat the formulae until morning. Then all that remains from the rite is picked up by the Manyabe; he burns them, makes them into a powder with which he smears the Mulugaru pole. All the masks and the grass mats are thrown on the roof of the shed, and, at dawn, the candidates, surrounded by shepherds and men, are directed towards a pool and made to run to it without looking backwards....Fire is put to the whole establishment by some of the men, and all the filth and ignorance of childhood is burnt in this great conflagration. The boys are led into the

water, wash away the white clay, cut their hair, anoint themselves with ochre, put on some new clothing, and are addressed by the father of the initiation: 'You are now men, no longer' '*shuburu.*" Try now to behave like men....Now the *Ngoma* is closed, and it is taboo to pronounce the formulae or to sing the songs of the *sungi.* Don't reveal a word of them to anyone; if a boy does so, he will be strangled," etc.

"But the greatest of all is the procession which takes place, into the capital, (called the 'Chameleon procession'). Covered with ochre, marching on mats which have been spread on the ground so they do not touch the dust with their feet, they advance slowly, bowed to the ground, stretching out first one leg and then the other with a sudden brisk motion, trying to imitate the gait of the chameleon—the wise—the prudent!!! They are men who think, and no longer boys with no intelligence....Each woman brings with her a bracelet or a shilling—and searches for her boy amid the throng When she thinks she has found him, she kisses him on the cheek and gives him the present. Then the boy rises, strikes a good blow on the shoulder of the woman and utters the new name which he has chosen. In answer to this demonstration, the mother begins to dance and to sing the praises of her son."

M. Junod adds some pertinent remarks, on the Ngoma school, a few of which we take the liberty to condense.

"The square form by the *sungi* sheds, so different from the circular form adopted by the Bantu for their homes and aimplements might be the trace of a Semitic influence.* . . . . . There is a striking resemblance between the Bantu and Jewish rite, and Christian baptism. . . . In the Jewish the same operation was performed, but on infants. . . . Jahve was marking His chosen people. This religious element is wanting in the *Ngoma* of the *Thonga* and the *Suto*, and the national meaning alone remains." Also, "When a boy has gone through the rites, he is grown up and is allowed to practice the *'gangisa.'* This word comes from 'ganga,' which means to choose a lover. Each girl is asked by the boys to choose one of them. . . . I once witnessed some boys—they were still very young—flirting around three or four girls, running after them and saying re-repeatedly, 'Choose *me!* Choose *me!*'"*

A missionary laboring among the Bantu in Portuguese East Africa states that in that country the boys while in the *Ngoma* each have an old woman as attendant. She brings food from day to day for the boy she has lewdly chosen.

As the rite, along with many of the old formal heathen and national observances, is passing, it is well to have at least as much as this chapter affords, on record for our American student. If it

*Vid. The Semitic Hypothesis, this work, Chapter III.

*For the full account, to which M. Junod devotes 20 pages of closely printed. type, Vid. his story of a South African Tribe, Vol. I, page 71 et seq.

appears to the reader that we speak too much of the uncleanness of the heathen Bantu, let him remember that a great part of the "romance of missions" consists in becoming acquainted with conditions so immoral that most must remain unprinted because unprintable. For a full account of the life, thought, and customs of a typical South African people given by a keenly scientific observer with every facility for accurate information, we commend the two-volume edition of M. Junod's work, referred to on this page, and also, with those of his books published in French, in the bibliography.

CHAPTER IX.

EDUCATION—CHRISTIAN.

Under Government Supervision.

In the endeavor to ascertain the exact status of native education in South Africa, one meets with many conflicting currents of European sentiment and opinion. Even the "man on the spot" must allow for his own race instincts, vocation and training, and purpose in coming to the country. The Bantu dwell under the flags of the various European nationalities which have holdings in Africa as "benevolent" occupiers.

The Portuguese, German, Boer-Dutch, and Briton, with some others, each brings to the consideration of the native question his own psychic content. Again, in each case, the various classes of Europeans as regards vocation must be considered; the traveller, the official, the educator, the farmer, the missionary. What wonder if at times the query arises in the native mind as to what shall be his future? The Boer-Dutch official has a different viewpoint from that of the British.

The German farmer regards his "boys" in a different light from that of his American neighbor, also a farmer. The English State-Church cleric sees the native with other eyes than those of the Scandinavian missioner.

European sentiment and policy resolves itself into some variation of one of three forms, generally speaking.

1. That of absolute suppression of the native by force, with no allowance for his feelings or place for humanizing agencies. To quote from an author inspired by this sentiment, "If there is a supreme question between the black man and the white, the black man must be shot."* Again, he warns against "kindness, which is certain to be taken for timidity."† A man with these sentiments is only concerned with the "nigger" as a laborer, or a possible source of danger if aroused to rebellion. He makes little effort to understand him, and accounts him as created for the white man's benefit, only.‡ As the Red Indian was so much a creature of dread to the family of the white settler in America, thus, in South Africa, "The best education for a native is a Martini-Henry rifle.**

2. Another class exists, of the opposite type,

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*Veldtand Farm, 274, (author unknown.)

†Ibid, 273.

‡A trader remarked to the writer, "I take it that the niggers are here for our benefit."

**Quoted by Bishop Knight-Bruce, Memories of Mashona Land.

and quite small as to numbers, fortunately. It allows its sympathies for the all too real wrongs of the native, and a lack of appreciation of the necessity of strong government among degraded tribes, to lead it to unwise speech and measures on their behalf. Its errors are often exaggerated, and naturally become the basis for unmerited criticism of missionary methods, and missions altogether.

In the first view, missions and mission schools are an obstruction to peaceful relations between blacks and whites, inasmuch as they arouse the native's aspirations for something beyond his porridge and beer, and monthly wage.

3. The "golden mean" position,—is that of well-disposed Europeans of all classes, and shared also by intelligent Christian natives. It recognizes the status of the native race, as the ward of the white. It recognizes that for him, as for all mankind, strong, wise, sympathetic government is a prime necessity; that there is no future for a people without moral standards; that these are only possible through Christianity; that this means education for each individual, to the fullest extent that he can be reached, for his own benefit and that of society. This is the rational, the Christian, position. "It is very questionable whether cutting a Kaffir to pieces with the lash either reduces his spirit or improves his morals, as some people appear to believe."*

*Veldt and Farm, 273, (author unknown).

There is the dread of native uprisings which is never entirely absent from the white man's mind . . . . It is at this point that the missions can be of special service, since they uniformly inculcate loyalty to the existing government . . A prominent British official is on record as saying, "One missionary is worth more than a battalion of soldiers."† As to the effects of missionary education and influence, upon educated natives,—"I have walked and talked with educated natives, and I have no hesitation in saying that their conversation was most entertaining. The power of endurance astonished me; their unselfishness shamed me."‡

History as already made, proves the wisdom of this last position. The Portuguese, and to a large extent other nationalities, have dealt with the native from the selfish, unfeeling standpoint. As the Portuguese consul at Johannesburg stated to the writer, who, with another missionary was pleading the cause of certain East Coast boys, that they might be permitted to attend the Training School: *"You know, gentlemen, that these natives are our assets."* The results are as might be expected. Only as Protestant missionaries are allowed to labor in Portuguese territory, through British treaty provision, are the natives in any respect better than they were 400 years ago, when explorers—and "fathers"—first arrived.

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†C. H. Patton, **The Lure of Africa**, 184.
‡Bishop Knight-Bruce, **Memories of Mashona Land.**

Rev. N. B. Ghormley and Family.

The evidences indicate that German officialdom has but little patience with natives, also, although evangelical German missionaries are not less considerate than others of native needs. This has been recognized by the Natal government, during the present war, so that educational grants to the schools of these missions have been continued, when the government has been assured of the proper spirit and conduct of the missionary in question, as a German subject.

The foregoing explanation is necessary to an understanding of the status of native education in South Africa, as well as the difficulties attending its progress. We are now to outline the situation, educationally, in various sections of the country.

In German Southwest Africa (see Map) little account was taken of the native officially as to his education. All the attention he received was at the hands of his missionary, except, perhaps, in the case of a Christian employer.

In Portuguese East Africa, the English-speaking missionary has been much embarrassed by the attitude of the government. A law requiring that all instruction of natives, even religious instruction of the elderly, shall be in the Portuguese language, excluding even the vernacular native tongues, has greatly interfered with the work. No government grants are allowed. Evangelists and students are liable to summary arrest, that they may go on public works, as laborers, for the construction of roads or other improvements. The

missionary stands between the native Christians and the official, for their defense. The educational plan is, to have each evangelist dwell in a village composed as largely as possible of believers, whose children are gathered from day to day in the chapel to receive instruction. No fees are paid, usually, and the support of the evangelist, who is also the teacher, comes from mission funds. It should be stated that since the establishment of the Portuguese Republic, the attitude of government officials is largely improved, although not yet all that can be desired.

In Portuguese West Africa (Angola) conditions are somewhat better, on account of closer contact with Europe and hence greater care is necessary on the part of the Portuguese officials lest their irregular conduct be known at Lisbon and on the continent. Yet slavery has been as openly practiced there as on the East Coast.* In

*The reader's thoughtful attention is invited to the following, on the "History of Labour Recruiting in Anogla," taken from the book referred to on page 49 of this thesis.

"It may be well at this point to narrate briefly the recent history of labour recruiting in Angola. It divides itself naturally into two periods, namely, that before and that after the Bailundo war of 1902. Before the war, large gangs of natives, sometimes as many as a thousand, were brought down from the Luba and neighboring districts, now forming part of the Congo Free State. They suffered incredible torments from hunger, thirst, sickness, and the cruelty of their drivers. A dealer once admitted that if he got six out of every ten to Bihe he was lucky, but sometimes only three survived the journey. This was due not only to the physical strain of tramping nearly seven hundred miles under miserable conditions, but to the fact that the captives were often so hopeless that they re-

any case, as regards education much depends on the goodwill of the local commandante.

The following will give some suggestion as to the character and progress of missionary education as carried on in Angola (Portuguese West Africa) under the auspices of the "West Central Africa Mission Conference" of the Methodist Episcopal Church of North America. The material is taken from the Minutes and Journals of that Conference.

"*Our Governor's Goodwill.* The Governor (of Lunda District) at Malanje has shown a friendly spirit, and given us a flag of the Portuguese Republic. . . But the Governor has not promised to (as was recently reported in our church papers) furnish school books, slates, or other supplies; he has only said that he wished there were provision for so doing, especially to schools which would prepare to furnish well-trained

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fused to eat. Many who were seen to be of no value received a mortal wound, or were left to die of hunger. Cases of incredible cruelty were constantly witnessed. A reliable witness told us that once he was only just in time to save an old woman being killed with an axe. As he was going for several days in the same direction as the caravan he watched over her, then he missed her. She had been left to die in the hungry country. Another time, a young girl with sore feet was crying with pain at crossing the river, and when she remonstrated with the man who was beating her the ruffian threatened to kill her. All the unspeakable horrors of slavery, such as our grandfathers heard of, were repeated at the beginning of the twentieth century under a European Government which had abolished the legal status of slavery in all its possessions." Wm. A. Cadbury, **Labour in Portuguese West Africa**, 125.

young men for government employment in various trades."*

"*Institute for Native Workers.* (Six weeks' session). The program as actually carried out was: Morning worship, and the following 30 to 60 minute classes: (1) Model School, (2) Simple Accounts, (3) Discipline, requirements for the ministry, (4) Matthew; Sermon on the Mount, (5) Bible History, (6) Composition of Letters and Reports; New Orthography (Portuguese), (7) Books of the Bible; finding place and using Marginal References. . . . The interest was excellent, and in every session of every class there was some sign of the need and appreciation of just the instruction given."†

"*A Chief in a Chart Class.* One who we had not counted on having with us was Chief Quissanda. He came at the end of the second week, having just been acquitted in a trial for which he had waited over ten months in the civil jail at Malanje. . . . . His humility was beautiful. . . . He asked to be allowed to come up for lessons along with the youngsters. . . . I gave him a little covered pail, containing a set of the syllable cards."‡

"*The Roman Catholics.* Think of what the Roman Catholics have spent at Calulo! The Chief of Calulo on my visit there last year, pointing to that mission said to me, 'There is a mission with

*Journal, 1913, 54.
†Ibid, 57.
‡Ibid, 57.

a subsidy of $5,000 a year for 25 years, and its influence today is bounded by the hills that enclose it.' "**

"*Romanists in Opposition.* The Monday night Bible Class is an interesting work. . . The sacristan of St. Peter's Church, in which parish our building is situated, gets hold of the young men and tries to persuade them that the Protestant religion is all wrong. . . . The priests and their friends are much more active now than under the Monarchy; they have lost so much under the Republic that their blood is up, and any harm they can do us, they do."*

"*Effects of the Gospel.* There have been several burnings of accumulated fetishes, one heap of which was given up by more than fifty different persons, when one of those who set the fire was the widow of the greatest medicine man of the region."†

"*School at Quiongua.* This includes the three pupil teachers and four boys coming from the villages. . . . The school has two divisions: Kimbundu and Portuguese. There have been about fifteen boys in each. The first includes all who cannot write, as well as read, the vernacular. It has met in a disused nursery, 18 feet long by 6 wide. The furniture is three benches, and for desks as many rough boards laid across the tops

**Ibid, 25.

*Journal of 1913, 78.

†Ibid, 29.

of empty barrels. Each division is in charge of a pupil teacher who has been required to follow a set program by the clock. . . . In marking, emphasis is placed on remembering the reading lesson, and on accuracy in number work, and orthography."‡

"*The Portuguese School.* There are 90 enrolled at present, and 75 in daily attendance; there are 65 boys and 25 girls; 8 of European parents, 42 of Negro parents, 40 of mixed parentage. . . . We should be persistent in sending our children to the examinations. It is their rightful heritage. . . . The step of presenting the children. . . was looked upon as presumption . . by the examining committee consisting largely of priests and nuns. There has been a steady increase of the attendance of the day school . . . From boarders, $53 has been collected as fees. This has been used toward the support of the two monitor teachers.*

"*Financial Report, for Boys' School.*

Food, and soap, 28 boys, (except vacations)	$332.64
School Supplies, Boys and Girls	9.34
Sleeping-mats, Dishes, etc	14.20
Medicine, $13.47, Surgeon's fees, $17.30..	30.77†
Total	$386.95

‡Ibid, 1910, 18.
*Journal of 1910. 15.
†Ibid, 20.

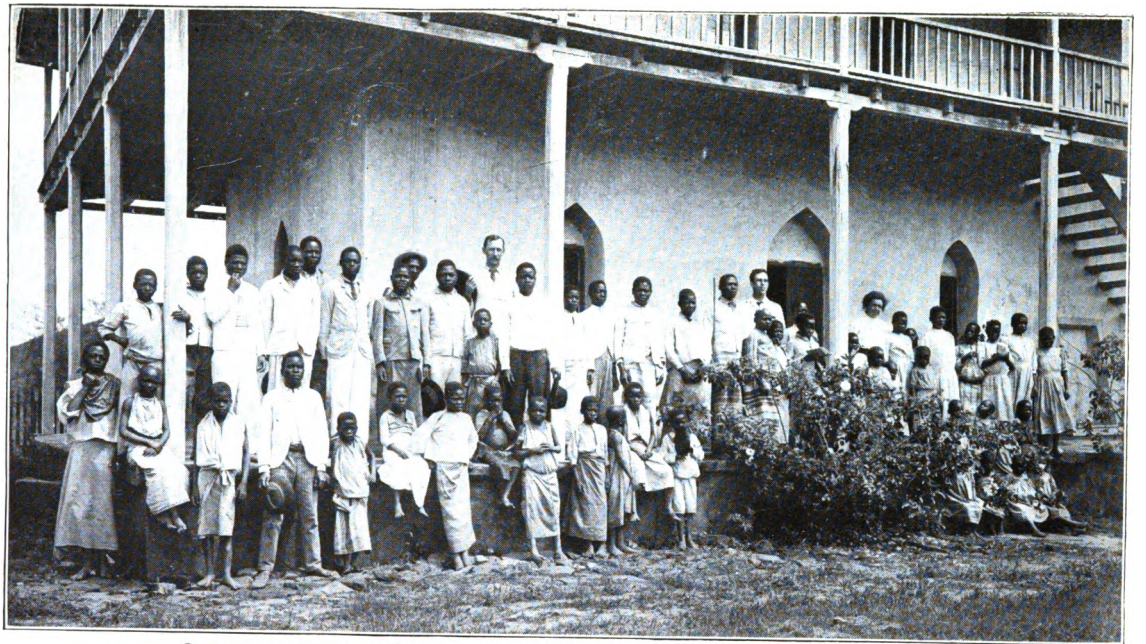
"Teaching Cannibals. (Native report) . . We tried to hire a man to show us the way to Kabuta, but they all refused because of the wildness of the people there, saying they often killed and ate people. . . . I resolved, however, to go on alone. In this I was successful, and found some of my cousins there. . . . In December I went to the chief over all the villages of Kabuta, to see if he would allow a school to be started. . . . I also wanted to preach the Gospel to him. I do not know what he will say, but he does not like the young men to go away and learn civilized ways. . . A stranger going to their country is very likely to be killed and eaten, and his head used to ornament the tombs of their old chiefs who have died."†

"Girls' School, Quiongua. The greater part of my time has been occupied with "mothering" the girls in our boarding school, which has grown most encouragingly. . . all our girls, with one exception, coming from villages within two or three hours' distance from the Mission. We have one girl from the Lubollo tribe . . she was much frightened, never having seen a white woman before, nor buildings like ours on the station. It took father, uncle, several girls and myself to get her inside the house. For weeks she was very homesick—but now I do not think there is a happier girl in school. She has learned to read and write, and sews nicely."*

†Ibid, 1912, 51.
*Journal of 1910, 21.

In the foregoing, it will be noticed that the instruction is in both the vernacular and (for advanced) Portuguese; that classification is irregular; fees a negligible quantity; the attitude of government uncertain; that there are no government grants, as are usual in British provinces; the Romanists are in opposition, as well as in charge of examinations; the zeal of the natives is such as to impel them to carry the Gospel to the regions beyond, even among the cannibals; a close relation between the missionaries and their people, with mutual confidence, and minor details. This picture represents quite accurately the work of the missionary educator, in the first stages of his undertaking. Later, as in the Natal and Cape Provinces, and under more favorable auspices, more exact and comprehensive educational systems may be established.

From Rhodesia, a district hitherto under the British Chartered Company but soon, we hope, to enter the Union of South Africa, we have no fixed data. However, we may presume that as fast as the country becomes settled the government is undertaking to extend support to native education, as in other British possessions. The missions with which we are personally acquainted in Rhodesia, including the "Brethren in Christ" of America, are not behind others in the training of their native Christians. At Mt. Selinda, for many years the A. B. C. F. M. has maintained an excellent boarding school.



Quiongua Mission Station School, Angola, Africa,. Methodist Episcopal.

The following article, "Industrial and Agricultural Education in Africa," (for boys) by Mr. F. Sidney Dart, Missionary American Board of Commissioners for Foreign Missions, Rhodesia, will show what is being done in Rhodesia:

*"All will admit that Africa presents the field par excellence for Industrial Missions, and all are more or less familiar with the arguments for this phase of missionary activity. In order to get clearly before our minds the ways in which industrial training may be made to count in the uplift of the race, let us look briefly at the evolution of an African mission station from the economic side.

"The pioneers were first of all industrial missionaries. After the selection of a site, the first months and sometimes years are largely given over to the making of brick, the pit-sawing of lumber, and the erection of dwellings. Until native laborers are trained and have acquired some skill, much valuable time and energy are taken from the evangelist, doctor, and teacher in building up the mission plant. Except in the case of city missions where white workmen are available, this waste in efficiency will go on until the industrial department is maintained as an essential part of the mission

"The little groups of heathen children who are gathered into schools come without money, food, or clothing, and with them comes an economic

*From "The Christian Occupation of Africa," 1917.

problem. Shall they be dependent on their old homes, where heathen parents are often unsympathetic; shall the mission undertake their support and thus pauperize them at the start; or shall some method of self-support be inaugurated for their mutual advantage? Clearly the natural solution is to teach them to raise their own food and build up their own school. As the school system develops, the teachers begin to realize the slight hold which the abstract gains upon the African mind, and to feel the need of concrete application of theory. As in America, so much more in Africa, manual training is found to be the most effective means of visualizing arithmetic, and of training the hand and eye in habits of accuracy.

"The missionary sees on every side the moral effects of nakedness, the misery resulting from poor food poorly cooked, and the impossibility of living a clean, victorious, Christian life in a dark mud hut on the ground. Whether consciously, or not, he reacts against the heathen environment and begins to develop higher standards of living and create new wants. From the native side the race trait of emulation begins to operate, and everything the missionary has and does stimulates new desires within the black man. The natives soon feel an ambition for better homes, better clothing, and better food, all leading to the desire for a productive occupation. The missionary is therefore under obligation to put within the reach of his people the ambitions and wants which he

himself has developed within them, and the only logical way is to teach them how to earn or to make these things for themselves.

"As the missionary becomes acquainted with his people he will see that the men are living under the shadow of two great dreads, the fear of evil spirits, and the fear of the tax-collector. Of these two, the first may sometimes be placated, but the last is inevitable. The white man has brought to bear on this primitive social system a tremendous economic pressure which reaches into the remote interior. The native is forced to render to the white man the net returns of two or three months of hard labor, for which he sees no adequate return. Is it any wonder that he shirks, and that the white man calls him lazy? Since the missionary cannot compel the governments to give back to the tax-payer full 'value received,' the only relief for the native is to give him a productive occupation which will raise him above the level of forced labor.

"After the first converts have taken their stand for Christ the missionary begins to feel the fearful undercurrent of heathen environment and to realize the need of community salvation. No more effective ally to the Spirit of Christ can be found to break down the self-centered, suspicious social system of heathenism than industrial education. Not only does it raise the standard of living and lessen the strain of poverty, and unjust taxation, but it leads at once to a Christian co-operation.

Heathenism is essentially selfish. The native raises his own food in his own little garden, builds his own hut, and is largely dependent upon his own resources. He sees no reason for helping anybody else. Specialized industry changes all this. The carpenter works for the mason and they both buy their grain from the farmer. There is a hitherto unheard-of pride in work and a healthy competition in the things which make for thrift. The natural resources are utilized for the common good, and a spirit of neighborliness and mutual interdependence springs up which is a necessary prerequisite for social reform.

"In all these ways Industrial Education has a direct bearing upon the ultimate aim of the mission—that of establishing a self-supporting, self-propagating Christian Church. The church must be raised above the poverty of heathenism if it is to maintain itself and send out its own evangelists, and these workmen are much more efficient if they are able to build their own outstation schools and churches. In our missions both on the East and West Coasts the industrial and agricultural training is considered a necessary part of the preparation of native preachers and teachers. The Church needs an economic foundation in Africa as well as in America, and so long as this foundation is kept thoroughly Christian, it cannot be too broad or too deep.

"An example of the way in which Industrial Education is carried out in practice in the midst of

the most primitive conditions may be found at Mt. Silinda, a station of the American Board in Rhodesia. The site was selected with a view to building a mission along industrial lines, and a tract of 24,000 acres secured from Cecil Rhodes which included nearly 1,000 acres of wonderful tropical forest with giant mahoganies up to fifteen feet in diameter and many other varieties of beautiful hardwoods. About fifteen years ago the original equipment was brought in from the coast behind a traction engine by Mr. C. C. Fuller, taking fifteen months to make the journey inland. With later additions, the plant now consists of the following: a fifteen horse power traction engine, a Mulay sawmill capable of making a thirty-four inch cut, a planer and matcher, a surfacer, a universal woodworker, including rip and cross-cut saws, band saw, jointer, shaper, boring, and mortising attachments, grinding, and bolting mills, a machine shop with fourteen-inch engine lathe, milling machine, drill press, grinder, etc., blacksmith shop, carpenter shop, with a good assortment of hand tools, brick and tile-making machinery consisting of a pug-mill, plunger machine with dies for making pressed brick, drain tile, shingle tile, and blanks for interlocking tile, a roofing tile press, and a brick repress, also a large logging truck, several wagons, plows, harrows, cultivators, etc., for agriculture. The power machinery is housed in a brick building twenty-two

by one hundred feet, the carpenter shops occupying the basement rooms.

"Much of this equipment is not essential to the strictly educational work of the department, but is of great service in building up the mission and giving profitable employment to the boarding pupils and native workmen. From the beginning the boys' boarding school has been maintained by the Industrial Department, and the fifty or more native Christian homes which have grown up about Silinda and Chikore are said to be the neatest, most comfortable native dwellings in all Rhodesia. The Department has built for the mission some twenty-five brick buildings with tile roofs, flooring, doors, windows, etc., all made in the shop at a saving to the Board of many thousands of dollars. Even at the very low wage paid to native carpenters, the building work turned out last year totaled nearly $2,500, the furniture and woodworking $500, and seventy boys were kept in school. With the exception of the salaries of missionaries and new equipment, the Industrial Department has been self-supporting for many years.

"In addition to the regular line of furniture and building materials manufactured in the shop, the department carries a stock of simple hardware imported for the aid of native builders and sold to them at cost. Grain is also taken in exchange for salt, soap, cloth, etc., giving a market for native produce and attracting many heathen to the

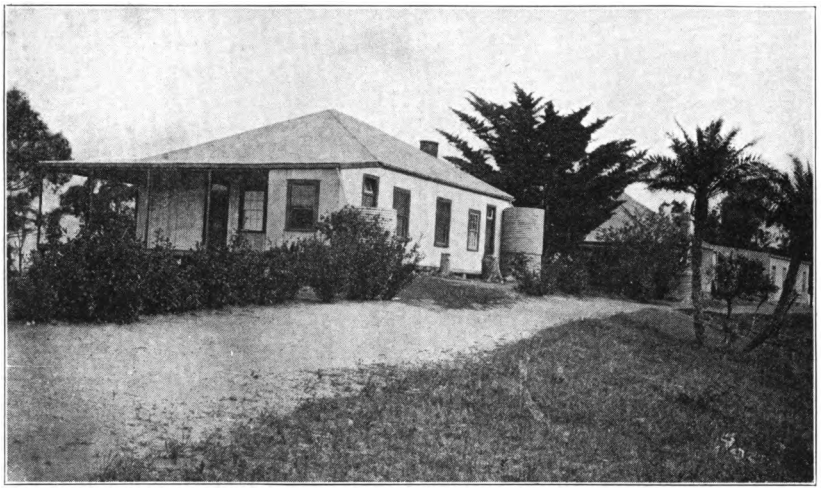
mission. Last year eighty-seven tons of meal were ground, largely for the use of the native people.

"The educational work of the Industrial Department has passed through certain distinct stages of growth, and is at the present time in another transition period. The first need when the engine reached Silinda was to get the machinery under shelter and in operation, and the unskilled laborers then available were put at jobs where their ignorance could do the least damage. If a boy acquired any degree of skill from experience, he was of necessity kept at that work as long as possible. After the most urgent demands of the mission were met, a system of apprenticeship for the training of carpenters was begun. The boys agreed to work for three years at a certain wage, and were required to make a deposit of ten shillings which would be returned to them at the expiration of this period. This was a decided advance over the haphazard methods of the first years, and has resulted in some of the best workmen we have with us today. The demands of the growing mission for dwellings, school buildings, hospital, and dormitories absorbed every bit of the energies of the department, and the point of emphasis always had to be on the work rather than on the worker. The boys were trained at their work in order that they might produce more. About five years ago it was felt that the time had come to begin some systematic training in addition to the shop work. At the same time a gift to

the department for new equipment made possible the securing of the tools, and twenty-four boys selected from the apprentices and more advanced pupils in school were organized into two classes. A basement room twenty-eight by forty was fitted up with brick floor, benches, tool cabinets, windows, and doors as a part of the first term's work before the regular course of training was begun. The tools were of the best quality, but limited to the simplest consistent with good work.

"The course is planned to cover three years, and is extremely practical in method and aim. Each class meets on alternate days for two hours in the classroom, and on the other days are set at outside work carefully chosen to give direct application to the theories taken up in class. This outside work is planned by the instructor as an integral part of the course, but is carried out under native supervision.

"The first year's work is mainly taken up with the use of the rule, square, gauge, and practice in the simplest tool processes. Most of the stock is given them in the rough, and the projects all have some useful purpose. These boys make much slower progress at the start than Negro children in America, for they have to begin so much lower in the scale. One must realize that before they came to the mission most of them had never drawn a straight line, never seen a square corner, and have no idea of accuracy in anything. It is only after months of patient preparation that



Missionaries' Dwelling Fair View Girls' Home School, Free Methodist Mission, Natal.

they really grasp the meaning of such common ideas as 'square,' 'straight,' 'level,' 'equal,' or 'three-fourths.' But after the first year they easily catch up with the same grade of colored pupils in the South, and their eagerness to learn and patient application often puts them well beyond the average of white pupils at the completion of the third year.

"In the second year a carefully graded series of useful objects involving the common joints used in cabinet-making and carpentry are made, the boys being given some choice between similar pieces within the limits of their ability. They are taught to work from drawings, but do no designing or drafting themselves. On projects of some size, such as a panel door, dining table, or chair, the boys work in groups of two or four to avoid the loss of time in too much duplication. The joints used in house framing are taught both in actual construction and in building small models to scale in the shop, and are made to cover both the sawn timber and pole buildings. The projects are all designed to fit native needs, and the boys are allowed to keep their work by paying for the material used.

"The third year is planned to develop efficient workmen, and is carried on more like a trade school than like a class in manual training. Having learned the fundamental hand processes, the boys are allowed to take advantage of machine tools and labor-saving appliances. All stock used

is planed, jointed, etc., by power machinery, and the boys' attention is turned to the manufacture of the commercial articles, such as doors, sash, and standard furniture in quantity. They are given enough practice on outside building to be able to do independent work in squaring and leveling foundations, framing sills and plates, cutting rafters, fitting doors and windows, and applying common hardware. In addition to the regular work as outlined above, the more promising pupils are given finer pieces of furniture to make on order from the missionaries, and have completed a score or more which would be a credit to high school classes in America. We try to make sure that every graduate of this course will be able to build his own house, furnish it, and support his family by a productive occupation.

"The experience of these boys who have come out of heathenism, has been so very limited that an attempt has been made to give them some knowledge of mechanical principles not included in the woodworking classes, and to help them in developing the natural resources of the country. For an hour each Saturday all the classes meet together for demonstrations and talks on such subjects as the following: tools necessary for a native carpenter, their cost and care; house planning for native Christians; the use of building materials found in the veldt; molding of brick and laying fireplaces and chimney; methods of protection against white ants, dampness, and de-

cay; drainage and sanitation; simple hardware and home-made substitutes; glazing, soldering, blacksmithing, making glue, wood stains, and finishes; rustic furniture; cane and rush seating; knots and new basketry weaves; mechanical aids such as the wedge, pulley, and lever; and a great many other common things quite new to them. Their eager interest makes this work seem very worth while, even though it breaks into the continuity of the regular class work somewhat.

"Notwithstanding the apparent success of these classes there are some members of the mission who still advocate the old system as the best method of training native carpenters. It is true that the causes that have brought about the decline of the apprenticeship system in America do not apply to the native African workman, such as specialization in the industries, wholesale production of duplicate parts, automatic machinery, restrictions of labor unions, and vocational education in the public schools. The arguments put forward as favoring apprenticeship may be summed up under three heads.

1. The immediate needs of the mission are better met by the rough-and-ready methods of the carpenter shop where quantity, not quality, is the first consideration. If the old results are good enough for the mission, they are certainly good enough for the native. This is a fine testimonial to the superior workmanship of class-trained boys.

2. Manual training should wait until the educational system of the mission has reached a higher stage. The boys are not able to appreciate so much technical training. Work is the better way of training the native; and they should be taught to work *hard*, something that the classroom methods cannot do.

3. The time and energy consumed in class is largely unproductive as far as the business end of the Industrial Department is concerned, and there is much loss through lack of supervision while the missionary in charge is busy with the class work. The neglect of boys not in the class is thought to offset the benefit to the lesser number.

By making the woodworking course much more concrete and utilitarian than is usual in America, the second objection is largely met. While the manual training classes could profit by a better academic course, it is equally true that the educational system needs manual training. The contribution of hand work to general education is too well established to need further demonstration. The African must learn to work by working, but forced labor will never make him industrious.

"The third objection that classwork consumes so much of the missionary's time brings us down to the aim underlying this industrial work. I believe that it should be the building up of a native community which shall be able to maintain its own church and church work, and that no attempt should be made to push the business end beyond

the point of self-support. There is a real and subtle danger of commercializing the whole mission work in the eyes of the native unless this department is made to bear as directly as possible upon the needs of the native. Saving money by efficient methods of building, and making money by the exploitation of native labor are two totally different matters. The fundamental weakness of the apprenticeship method of training lies in the emphasis placed upon the work rather than on the workman. The class-room assures to the boys the individual attention which they need, while in the rush of the shop they are too apt to get only what the job requires. The industrial teacher should be as much of a missionary as any other worker, for his intimate daily contact with his native workmen gives him an opportunity for personal evangelism such as is granted to but few others.

"These two methods are not mutually exclusive, but rather supplement one another. At Silinda we have made an attempt to combine the two by putting the regular apprentices who work in the shop all day in the classes, thus giving them the advantage of more systematic technical instruction. The class does not interfere with their work but two hours daily, and adds to their efficiency in such ways as teaching them to work from drawings, to measure stock, to lay out well-proportioned joints; and it raises the standard of workmanship noticeably. The schoolboys who elect wood-

working are given practical application of the classroom work by the alternate day system, and many of them after graduation are seeking admittance to the regular shop to make carpentry their means of livelihood At a new station, the classwork might well be started first, selecting the best pupils to be given employment at the building and repair work of the mission.

"This discussion cannot be closed without mention of agriculture as a necessary part of every African training center. Unquestionably, this is the subject which will benefit the greatest number, and is admirably adapted to the needs of school children, both boys and girls, who need some means of self-support. Mission stations everywhere are doing great good by importing new fruits, vegetables, and grains, and the benefit to the people is almost incalculable where such subjects as crop-rotation, fertilization of the soil, irrigation and dry farming, seed selection, the use of oxen and machinery, are scientifically taught.

"While the work of the Industrial Department is secondary and subordinate to direct evangelization, it is nevertheless essential, and should be a part of every mission training center. It is a great thing to raise a poverty-stricken people up to the point of economic independence, but the greatest service of industrial education is the making possible a self-supporting, self-propagating native Christian Church."

We also introduce an article on "Industrial Ed-

ucation for Girls," by Miss H. Juliet Gilson, Missionary American Board of Commissioners for Foreign Missions, Rhodesia.

*"It is not necessary to argue here the need for industrial training as a very important factor in the development of Christian womanhood among native girls in Africa; but it may be well to attempt to portray its importance from the standpoint of the mission worker. Our great aim is to prepare the native girls to act well their part in the making of Christian homes; then, as the work progresses, some to be teachers and Bible women. They must learn to read and write, must become acquainted with the Bible in their own language, as far as practicable they should learn the governmental language—their education in books should be carried forward as far as ability and time will allow. Where shall we begin? In the past here has been one of the gravest mistakes in the training of native girls: an ignoring of a fundamental principle in pedagogy—the going from the known to the unknown. What does a native girl know when she comes from her heathen kraal to the Mission Station? She has been learning at home to dig the ground a few inches below the surface with a short-handled hoe, to sow corn broadcast, and reap the harvest obtained in spite of a luxuriant growth of weeds, or in some parts of Africa to sow the mungoza, a very small grain of the millet family, and when ripe cut each head with

*From "The Christian Occupation of Africa," 1917.

a sharp piece of iron or a knife. She knows how to make a hard floor for threshing the grain by removing the sods from a small space, smoothing it with her hoe, and hardening the surface by smearing with cow dung mixed with water. She sees her mother with great dexterity winnow the grain by tossing it into the air from a *rusero*. She knows of the hours spent by the native women grinding the mungoza into fine meal, or stamping corn in wooden mortars with heavy wooden pestles. She has doubtless assisted in gathering firewood, and often in going long distances for water, bringing it in a large clay pot on her head, or in what is often substituted now, five gallon tins sent from America to Africa filled with kerosene. Perhaps she has seen her mother do a little sewing with a needle made from a long, sharp thorn, using for thread a blade of grass rolled between her hands. Her mind has been stored with superstition. She fears the spirits of the dead; is in constant terror lest she or someone in her family may be bewitched by an enemy or, what will be equally dreadful, may be accused of bewitching someone else and be summoned to meet the witch doctor who holds the power of life and death. Environment and teaching robbed her when a mere child of that innocence and trust which should be the heritage of every girl. Such is the material upon which the missionary teacher must work. A book is an unknown and mysterious thing: she has perhaps been taught at home that she must never

touch one lest she be bewitched by it. Surely if their school life is to lead from the known to the unknown the time during the first weeks should be chiefly given to work with the hands.

"There are economic reasons why large place should be given to industrial training during the whole time that a native girl is under the influence of the missionary. If there is to be a healthy development they must not be pauperized. In a pioneer mission where no pupils come from Christian families, when they come to school their outfit consists of a grass mat on which to sleep, usually a very old and very dirty blanket, a drape of calico or barter cloth over the shoulders, another around the lower part of the body. They have never had any money and during their school life there is no one to give them a penny. Their wants often begin with the desire to possess a slate and pencil; when they have mastered the charts they must buy a primer. Though the missionary may say nothing about their having a dress lest it should strengthen the idea so often held that the wearing of European clothing has much to do with making them Christians, the girls will soon wish for a dress. Through their industrial training they are able to meet these wants.

"Before they have been many months at school they learn that the amount of money earned depends upon having attained some skill in at least one industry—a very important lesson. The ability to earn money develops self-respect and gives a

feeling of independence, two things of great importance with young women who for untold generations have been taught that they are the property of fathers or brothers until their marriage, which only means to them the transfer of ownership to the husband. The natives are much too quick to imitate the vices, follies, and fashions of Europeans. In a pioneer mission in Rhodesia when the first marriage was to be solemnized by Christian rites the missionaries used their influence to have the bride simply and sensibly dressed. The bridegroom had discovered that his bride should have a white dress with a train, white gloves, white shoes and stockings, a white parasol, and lace veil. In this mission it was the custom for the young men to leave school after a few years, go two hundred and fifty or five hundred miles away to the mines where they could earn large wages, save their money until they had the hundred dollars for the lobolo to be paid the heathen owner of the bride, money for the building of a square house with three or four rooms, with windows and doors, enough to buy a new suit of clothes and the bride's trousseau, in many cases not giving the material for the dress to the bride, but taking it to one of the missionaries and asking her to make it. One teacher told her girls that in having this trousseau, thought so necessary, they were imitating Europeans and they should go one step further. No self-respecting white girl would allow the man she was to marry

to buy these things for her. They should work, save their money, and buy the things themselves. The teacher was both surprised and pleased at the response to her suggestion. The first girl, skilled in several industries, had seventy dollars, a part of which she spent in the furnishings which she wished to provide for the home.

"The ability to do something well with the hands is often the first step in the development of true womanhood. Ziyasi furnishes a good illustration of this point. When she first came to school she was a perfect Ishmaelite. She was constantly in trouble with the other girls and needed to be continually watched. She was cruel. One day when the teacher was away for an hour she led the other girls in picking a fowl before killing it and thoroughly enjoyed seeing it run around without its feathers. When she seemed well nigh hopeless the teacher suggested to one of the European girls, several of whom were then pupils in the school, that she teach Ziyasi to make our mungoza bread. Ziyasi was greatly pleased and very successful, giving us as good bread as could be made from that grain. It was probably the first time in her life that she had done anything for which she was praised. From that time we began to see a great change in Ziyasi. She developed a strong, Christian character, was interested in having her younger brothers and sisters come to the Mission station, for years bought and made clothing for a sister too small to earn her

own. She married an evangelist and teacher, and went with him to assist at Beira, the most difficult work ever undertaken by the American Board in Africa. Another instance comes to mind of a life which should have been very useful, but was wrecked because there was no preparation for using for others the great privileges which had been given the girl. Sandile, a Kafir chief who rebelled against English rule and for a long time defied their troops, was finally captured, given a residence on a location and pensioned. Although Sandile had ten wives he had only seven sons and seven daughters. Certain English people became interested in one of the daughters and took her to England, gave her the education which these good ladies thought fitting for an African princess, an education suited to an English girl of the upper middle class. She returned in due time to South Africa, but was not interested in any form of service for her own people. After a few years her friends in England heard that she was to be married. They sent her a trousseau which they supposed appropriate for her. Later, to their dismay, they learned that a lace covered parasol was the only article in the outfit which she cared to keep. She had discarded European clothing and was marrying a heathen man clad in a blanket smeared with red clay.

"We may bring forward one more reason for industrial training, which should have no weight unless such training is a positive aid in securing

the missionaries' great aim. Governments and European settlers heartily approve of the native being taught to work with the hands. Governments are willing to give liberal grants to schools where, under certain conditions, instruction is given in household arts, laundry work, and some other industries. In Rhodesia during the school year ended 1915, four mission schools received grants of nearly three hundred each for training a class of twenty girls in laundry work; grants were also given for the training of 418 native girls in domestic work. Since most missionary societies are able to give so little for the general work of a mission, the financial help thus secured is of great assistance.

"What industries can and should be attempted? Cultivation of gardens, especially cereals, sweet potatoes, and beans throughout South Africa. Girls before coming to school have been accustomed to work in the open air; they need such exercise to keep them in good health. When first entering the school it is the only thing the girls can do whereby they can, to a small extent, meet the expense of their instruction and board, and earn money for slate, pencil, and the first dress. In most mission schools one of the hard tasks for the teacher is making the income meet the necessary expenses, and it is of the utmost importance that the girls raise as much as possible of their own food. An effort can be made to teach them better agricultural methods and the advantage of

having the gardens free from weeds. Another reason for having them continue to work in the fields during the whole period of their school life is the importance of not training them too much away from their home life. A chief in Uganda said to the missionary—'When the school was first started every one was afraid to send their daughters because they said the Europeans made the girls forget how to cultivate; now they all want to send them as they see that they cultivate every morning.' A teacher in a large school for native girls in Cape Colony where, in order to prepare the girls to pass a government examination for a teacher's certificate—an examination instituted to meet the needs of European teachers in European schools—these native girls must spend nearly all their time in academic work, told the writer that the plan in the American Mission schools in Natal was a much wiser one, where they keep their girls at work in the gardens for a few hours each day. He said when their girls went home for the holidays the parents complained that they were of no use—they had forgotten how to use the hoe. One of my girls who had advanced further in her studies than any of the others, could speak and write English well, could read her Bible in three languages, was helpful as a pupil teacher, could cut and make all necessary clothing not only for women and children, but coats and trousers, could run her own treadle machine, could prepare and serve a dinner to which

I could invite any European friends, was an ideal waitress, a good laundress, and without European supervision could card and spin the angora wool and make a pile rug. When, after her marriage, she wrote me with pride of her two large gardens, the work of her own hands, I felt that she had not been educated away from the life she ought to lead.

"It is much to be regretted that the natives of Africa are so persistent in the adoption of European clothing. But since they will do this it is important that they be taught to cut and make clothing for the whole family. They are pleased to learn the use of the needle, and while painfully slow, since there is no limit to their patience they learn to do beautiful work; close inspection is sometimes necessary to determine whether stitching has been done by hand or machine when looking only at the right side. Mission schools in the neighborhood of European towns are able to add to their finances by doing sewing for white people.

"There is little demand for teaching European cooking to any large number of girls—as they become more civilized they need greater variety in their food, they very rarely have cooking stoves in their homes, but in some of the older mission schools they are taught to prepare dishes with the use of the bake pot.

"Laundry work is another industry that can with profit be introduced into Mission schools. At

first the girls require constant oversight, but they learn important lessons in being careful and exact about their work. The writer remembers how much time was expended in teaching girls to fold handkerchiefs and napkins properly. Not much progress was made until fines were imposed. Girls who marry and go to live in towns can find useful and lucrative employment if they are good laundresses and also save themselves from the evil consequences of an idle life.

"*Bead work.* This is the development of a native industry. They readily learn to use the American Apache loom, and from the printed directions make necklaces, bracelets, belts, and other things which find ready sale among Europeans.

"*Basket making*—another of their own industries, which can easily and profitably be developed.

"*Spinning and weaving.* The young married women need work which they can do in their own homes. Their housework requires very little of their time, only at certain seasons of the year can they work in their gardens. They too often spend their leisure time in gossip which leads to serious quarrels. As they advance in civilization the wants in the families of the Christian people increase more rapidly than they can find the means for supplying those wants. The man, his wife, and children must have clothing. If the man has worked at the mines he wants bread, tea, and sugar added to the diet of porridge, samp, and sweet potatoes. They soon want a candle, or

Sabbath Congregation and Fetish Burning, Methodist Episcopal Mission, Quiongua, Angola, Africa.

what is cheaper in their windy houses, kerosene and a lamp. The children in school must have books, and there is the church contribution. Spinning and weaving is an industry which furnishes the employment by which the women can earn money in their leisure time. The attention of people in South Africa was called to this industry through the efforts of Lady Hobhouse to introduce it among the Dutch women soon after the close of the Boer War.

"An article in the September number of 'The Christian Express,' a paper published at Lovedale, gives an interesting account of the carrying on of this industry for the last thirteen years at an English Church Mission in Kaffraria. The women are first taken on as probationers, then if they show interest and ability are apprenticed. At the end of their apprenticeship they are given a spinning wheel, a pair of carders, and three pounds of fleece. Seven looms are kept busy making dress material, shirtings, woolen suitings, rugs, blankets, towels, dusters. Many young women walk three miles to attend this spinning school. 'Many of these women have had very little training, and in this work punctuality, prompt obedience, and self-control are learned.'

"About ten years ago Bishop Tucker, of Uganda, sent one of his missionaries to a spinning and weaving school in India that she might fit herself to teach it to the people in Uganda Cotton raised by the people is used and very soon after Miss

Allen's return a large number of wheels and looms were busy manufacturing the white cloth used so much by the people for the long garments in which they are clad. Five years ago at the Toro Station in Uganda they were using 1 automatic loom, 4 ordinary looms, and 50 spinning wheels. Employment was being given to 61 women, 60 children, 4 men and boys.

"Some of the words of the Master come to have a new meaning to the missionary in Africa. In a Christian land when we read John 10:10, 'I am come that they might have life and that they might have it more abundantly,' we think of it as referring to the spiritual life of the individual chiefly. In Africa we see that when His Kingdom comes in the heart of a man or woman, personal appearance, environment, social relations, everything is totally changed. The industrial teacher can have a large share in effecting this transformation."

We now come to the Union of South Africa, in the educational systems of its four constituent Provinces. When the Union was effected, in 1910, a mutual arrangement was made that for a term of years each Province should maintain its own school administration, as in the past. This arrangement has since been renewed. The wisdom of this will appear, when we consider the wide differences which exist between the native policies of the British and Boer-Dutch, which is nowhere more in evidence than in the relative care

given to the education of native Africans. We will ask the reader to refer to the accompanying map, for location of the Provinces. Also, if a good history of South Africa is at hand, as C. M. Theal's, local references as to conditions will be more fully understood. The reader is referred to the history text, for data as to populations of various sections and Provinces, and other details. However, it may be remarked that the total population of South Africa is placed at 7,500,000 souls, approximately, of whom 6,000,000 are natives, and 1,500,000 are of blood other than native, including whites, East Indians, Arabs, mixed bloods, etc.* The rate of birth increase is given as 4 to 1, in favor of the native.

Transvaal Province. We quote from the official publication, as being accurate and altogether reliable. The authority so reporting is Mr. J. E. Adamson, Director of Education.

"Coming now to the native population, progress can be recorded. This has been made possible by the increased amount, $100,000, voted by the Provincial Council for grants in aid of mission schools. The number of schools which received grants during the year has increased from 272 to 304, and the enrollment of these schools stood at 19,863 at the end of the year, an increase of 3,957 on the preceding year.

*C. E. Coles, **The Land, the People, and the Schools of South Africa**, Quarterly Jol. Univ. N. Dakota, Jan., 1917, 186.

"Vacation courses (for teachers) were held during the winter holidays at two centers, Kilnerton and Petersburg. They were limited this year to certificated teachers and they were organized entirely with a view to the revised curriculum. New subjects, new principles, and new methods were fully explained and illustrated . . . They are essential because there is an undoubted tendency for the native teacher to fall back, unless definite tuition and training are from time to time renewed.

"It may be remarked that we are almost entirely dependent on these native teachers for the carrying out of the work of these mission schools. There are a few European helpers, but in the great majority of cases the schools are carried on by the natives. They are unquestionably very keen and the proportion of those who have gone through a course of training is steadily rising. There is a tendency, however, for them to become mechanical in method. In this connection it may be noted that native girls are taking up the work of teaching to a greater extent. The expansion of the institution at Rosetenville, for the industrial training of girls, is a very satisfactory sign of progress. In last year's report the question of the schools under German missionaries was raised and it was decided that administrative responsibility should be transferred from the German missionaries to the officers of the Native Affairs Department. This has been carried out, and the

missionaries are no longer connected with the schools."

"*Further Items.* Average enrollment, in Mission schools for the year 19,030
Average attendance, same schools, for the year 15,937
Schools closed during the year 7
Received grants for the first time 33
Proportion of Teachers to Pupils .....1 to 32
Enrollment in the 3 Government-aided Training Colleges 247
Enrollment in the Rosettenville Industrial School for Girls. 42
Successful Candidates, First year's examination 45
Successful Candidates, Second year's examination. 87
Successful Candidates, Third year's examination 87
Teachers employed, fully certificated 90
Teachers employed, provisionally certificated 225
Teachers employed, uncertificated 283
Teachers, Europeans 26*
Cost, per Annum, Native (or Colored)† $7.30
Efficient American desks have generally replaced the old type."*

It should be noted that on the Rand (gold-

*Report of the Transvaal Education Dept., 1916, 54 et seq.

†Ibid, 85.

*This applies to schools for both whites and natives.

bearing district of the Transvaal) where 300,000 men and boys, natives, are engaged in mining operations, much is done to convert and educate them through the agency of night schools, and schools conducted by native workers, in the compounds, under missionary auspices.

Orange River Province. Here, conditions are much the same as in the Transvaal. The "Report for 1916" shows an expenditure for grants to native schools of $20,000. This is much less than the amount for the same purpose in the Transvaal, but it must be remembered that the disparity in wealth, population, and natural resources is even greater. In the Report for Orange River Province, the recommendation is made that government inspectors be appointed for the schools for natives, in addition to those employed in the supervision of white and colored schools. Hitherto, as in the Transvaal, one class of inspectors supervises all schools, for white, colored, and native.

We will not lengthen the account, by repetition of uninteresting details, which are substantially the same in all the provinces of the Union of South Africa, already given in connection with Report of the Transvaal Education Dept. Additional matter may be given, however, which seems to be of interest.

Natal Province. This is the smallest and, in some respects, most thoroughly British of the four Provinces. The system of inspection is the same

as in effect in England for so long a period. Grants are conditioned,—not on scholarship attained, as in the earlier English system, but as later, depending upon the number of students receiving satisfactory instruction. The curricula are not as heavy as those outlined for white children; neither are children in the station schools, who have no study period beyond usual school hours, from 9 o'clock until 2, expected to do as good work as those having the advantage of boarding school life, with regular evening study hours.

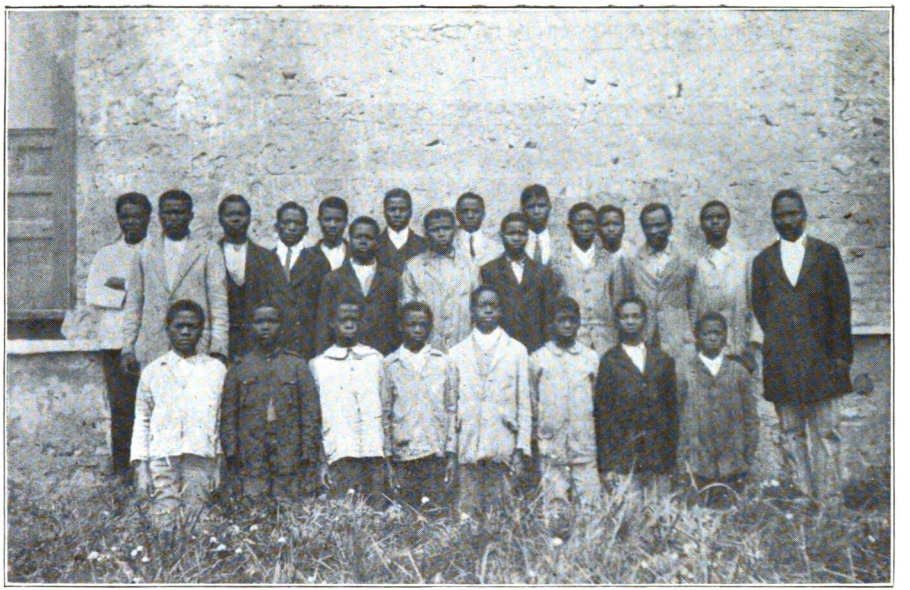
One-teacher station schools teach the vernacular, to children of lowest standards, (grades) then both vernacular and English to the higher, with classes including the Third Standard. Schools having more than one teacher may include the Fourth, Fifth and Sixth Standards in their program. Also, above the Fourth, instruction may be obtained in the boarding schools, which, like the station schools, are conducted under mission auspices. This is a wise provision, as co-education, for boys and girls of the adolescent age, is generally found to be impracticable. Religious education is always required, and comes at the opening of the session.

Inspection comes twice a year, usually; that is, the inspector makes a "surprise visit" without warning, at some time during the February-June term. Then at the end of the year, perhaps in November, or even earlier if his plan of annual examinations so requires, he comes for the final test.

The former quarterly examinations have been given by the school management and the results entered on a book provided by the Department. Then at the close of the annual examination, for the fourth quarter, the inspector compares the standing for the various quarters, and promotes those who have passed the required standard of scholarship.

Two Standards, V and VI, are taught in the boarding schools, in addition to those of the mission stations. These six standards cover the same ground, substantially, of the eight grades in American schools, with due allowance for differences in systems and races. Handwriting is generally well taught, using a modified vertical hand, very legible indeed, but too slow for an American, in its execution. Health and Temperance receive attention Singing, drill, and drawing are included. Nature study is not omitted, but teachers are too often too new in the subject themselves to do satisfactory work. For the boys, gardening is given during certain hours of the day, and for the girls needlework occupies a similar place.

Vocational training may begin at the Fourth Standard, and is continued for two or three years, if the boy remains in school so long. This work is done at the boarding schools. For boys who reach the age of 18, the allowance of government grants ceases automatically, unless longer continued for vocational instruction in approved



Students and a Teacher, Edwaleni Training School.

branches. For the girls, domestic science is added, in some schools, during these later years.

Vocational training is nearly all on the line of trades; agriculture, carpentry, blacksmithing and forging, brickmaking, shoemaking, and printing. Government is quite willing to lend assistance in most of these branches, by way of grants and certification. Assistance has also been rendered in the erection of buildings and providing equipment.

Teacher Training. This is of the utmost importance, as shown in the Transvaal report, because at this point we touch the moral and intellectual possibilities of the whole system. As far back as 1868, in Basuto Land, at Morija, a Training School for native teachers was established.* In Natal, at present there are six Normal institutions, conducted by leading missions for the training of their teachers. In this work which is still in its beginnings with us in Natal, usually two years are given above the Sixth Standard. A first year Normal, which includes a thorough review of English subjects, plus some subjects in Methods and School Management. The second year includes more of professional training, and observation with practice teaching. The completion of this course, creditably, entitles the student to a second grade certificate, with prospect of advancement to the first, through superior ability manifest in the school room. It should be stated that

*C. M. Theal, History of South Africa, Vol. V, 315.

the training of teachers includes vocational training to some extent.

As to fees, in these various schools,—the child in the station school pays a small fee, perhaps a shilling, per month. In the boarding schools, work is required on board and tuition with a cash fee of perhaps $10 $to $15 per term, which equals in length to the semester of American schools. In Vocational and Normal schools, the fees are necessarily higher, reaching $40 per year in the more advanced institutions.

Cape Province. We will not weary the reader with a detailed account of the educational system of the Cape Province, although it is by far the most complete and satisfactory, because of the fact that it is the oldest, with all the institutions of civilization well established among the native population. All classes are taught by means of the same curriculum, and share equal opportunities, in inspection and certification.

The first system of education was introduced into South Africa in 1839 and was known as the "Herschel Scheme of Public Schools. . . . In orde to give effect to the proposed scheme the government at the Cape sought the services of Mr. James Rose-Innes, M.A., a Scottish educator.... He was followed by two contingents of teachers from the Scottish Universities of St. Andrew's and Edinburg."* With so substantial and digni-

*C. E. Coles, **The Land, the People, and the Schools of South Africa.** Quarterly Journal, Univ. of N. Dakota, Jan., 1917, 190.

fied a beginning, and additional strength gained from the experience of successive administrations, the system as at present administered seems to lack little of being completely satisfactory.

No reference has been made to institutions for higher education of natives, in South Africa, as the formative stage of this feature is yet with us. However, no account of native education in the sub-continent would be complete without reference to the Lovedale Institution, of Cape Province, where natives are given opportunity for the best of culture, general and vocational, that any mission system united with government support affords. The name of Dr. Stewart, whose life was given to the establishment and wide expansion of the Institution, is worthily perpetuated in this monument to Christian education.

In closing, we must not forget to record the fact that but recently provision has been made for the establishment of a College for Natives, in South Africa, that funds have been collected, and an administrative head secured. The establishment of this college answers the critic who objects to the native going overseas for higher education. It will enable many to secure such culture who otherwise would find it impossible to do so.

There is much to be done, much thought and labor must be expended, before a unified system of education complete in all its appointments is brought to full realization in South Africa. On all lines improvement is anticipated. The success

in the past of those who have found it worth while to give their lives to the solution of problems connected with native culture encourages to further achievement. No field promises more speedy and satisfactory returns.

CHAPTER X.

RELIGION OF THE BANTU—ANIMISM.

From what has been written of the decadence of the Bantu, it will appear that these peoples are more degenerate, apart from Christianity, than were their ancestors at any time in the past; that heathenism involves moral decay, with no saving etlement to react toward regeneration or purification. Fu.ther, heathenism debases him, so that his standards of right and wrong are lowered from generation to generation. Hence his constant and progressive deterioration, in all that makes up inward life and outward conduct.

On the contrary, Christianity so affects the individual that he is elevated, personally, society in general feels the uplift, and the community is made better. This is apparent in the matter of clothing, for tribes that were so low that the men-folk habitually went entirely naked are now so far improved through the influence of Christian civilization, even as heathen, that all wear their blankets, at least while outside of their huts.

That the Bantu were not animists but monotheists in the beginning is evidenced by the fact that some of the more intelligent and least degraded tribes still have a name for Deity, although with a fading conception of its import. Among the Bechuana, the term for God is "Moreno;" among the AmaXosa, "UTixo," among the AmaZulu, "Unkulunkulu."

Animism, as at present found, is simply the filling which debased human nature constructs out of its own imaginings to take the place of the lost knowledge and worship of the true God,—joined in some sense (which does not always appear clearly) to that innate natural religion which the Almighty has bestowed upon mankind universally. Any other explanation of conditions as found among the natives of South Africa seems to be inadequate and unsatisfactory.

Two cardinal errors obtain among academic thinkers, regarding the nature and function of animism.

1. That heathen races, apart from Christianity, are advancing to better things, morally and spiritually, and,

2. That animism, taken as a whole, is the natural and proper basis for Christianity; that is, that the religion of the heathen has prepared him for the reception of the truths of the Gospel. This is affirmed on the basis of the hypothesis that Christianity is but a more advanced step—allowing it to be the most advanced step—in the pro-

gress of the evolution of the religious instinct in man.

We must allow that the Bantu are animists, almost entirely so. The worship of the true God is forgotten, His name (as previously intimated) almost without significance, even to those tribes that still retain it in their vocabulary. Thus we find among them all the debased features of revolting heathenism. Utterly unable to lift themselves out of the quagmire, sinking lower and lower with each successive step, another arm than their own must be extended for their deliverance. To one accustomed to suppose that there is something *within* a race that shall lead to better conditions this must seem the more deplorable, for, as we have remarked, the Bantu are not entirely primitive peoples but bear the marks of evident superiority through accession of extraneous stock. But the loss of true religion has opened the way for them to become assimilated to the lowest possible among African animists. They are but little exceeded by any, in the depths of immorality and superstition.

Like most errors that become popular, the theory that animism is a proper basis for Christianity has been borne far and wide by the half-truth which it contains. Animism is composed of two essential elements, the true and the false, as the term is applied to African religionists. These elements are, (1) Natural Religion, and (2) Superstition.

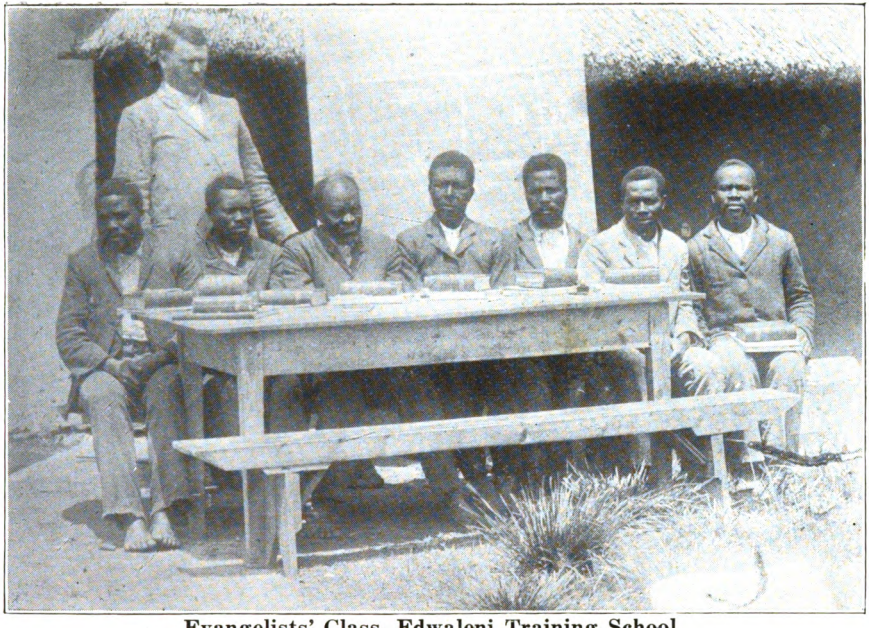
By Natural Religion we mean *that innate furnishing of the human soul, which enables the human to appreciate moral truth, as well as relations to God and his fellowmen.*

In order to establish the probability of the theory that the religious faculty (instinct) is developed from an instinct still more elementary, in the lower animals, evolutionists have assumed that a state of primitive religion, or rather of philosophy, termed animism, which they suppose to be universal among the lower races. In this they are in error, for the superstitions of primitive peoples are as various as their environments. The assumed uniformity is wanting, and, as they differ in color, habitat, weapons, tools, and tribal characteristics, they differ in views of life as related to the unseen world.

So far as Natural Religion is concerned, we are justified in assuming that it is indeed universal, occupying in varying degrees the mind and life of primitive peoples. At times, and among tribes of different degrees of advancement, it may appear almost wanting, or, on the other hand, it may be quite prominent. As regards the Bantu, this includes:

1. A recognition of the being and character of God. To them, His natural attributes are obscured; His moral attributes unknown. His Name is entirely lost, among the lowest tribes.

2. Conscience, moral sense, as manifest in



Evangelists' Class, Edwaleni Training School.

personal character and socially, as in recognized duties towards their fellows.

3. Belief in immortality, also universal, and only denied by civilized(?) "super men," materialists. For the native, future happiness or unhappiness is more or less distinctly conditioned on present character.

4. Instinct of worship, among them as among all men.

5. Regard for experience; observation of results of action, good or bad.

6. Daemonology, spiritology. They are conscious, although greatly confused in apprehension, of the immanence of the spirit world. The Bantu native does not understand spirit nature or powers, in the affairs of men; but he fears, and he falls a prey to witchcraft. There is always a deceiver at hand, if deception be possible. Witchcraft is a more or less clearly defined system of spiritism, combined with the usual elements of jugglery, which may be met with in more civilized countries. The whole strength of the system lies in the ability of the wizard to make the dupe believe that he is in direct communication with the spirit world, and has power over it.

The most casual reader will observe the features of Natural Religion, that the Bantu holds in common with mankind in general. Moreover, when he becomes a Christian, these innate principles remain with him. Christianity fills out his scanty knowledge, brings him into communion

with the Infinite, answers his questions, and gives power for right thinking and right doing, so he is enabled to attain the new standards placed before him by the Gospel.

But now we come to the academic error, that the body of the religion, which is superstition, is but a step or two below Christianity, and its exercise naturally leads to its acceptance of the claims of the Gospel as presented. This must be the height of folly. The heathen carries forward, into a Christian experience, his conception of immortality, instinct of worship, and most certainly he becomes acquainted with his Lord and bows to Him as the one God, whose Name he had heard, but whose Person had been entirely unknown. Heathen superstition is not a foundation for Christianity, it is an excrescence to be removed as a surgeon removes a cancerous growth with his knife; in no sense to be carried forward to become a part of the new life "which is hid with Christ in God." Superstition is always debasing, always corrupting, always to be *re*nounced and *de*nounced, to be at once eliminated and never re-assumed. It can never be a foundation for higher things. The native readily understands this, as does also the missionary, unless he is the victim of a perverted view of Divine truth. In such a case, he may attempt,* as the Romanists in China, to unite superstition with Christianity.

*Mrs. Louise Creighton, Missions. their Rise and Development, 40.

Superstition, among the Bantu, may be outlined as follows:

1. Worship of *ama-dhlozi* (ancestors) including sacrifices.

2. *Hlonipa* customs, as regards words, names, etc.—Some account this feature social, rather than religious.

3. Taboos, numerous, touching all departments of life.

4. Belief in *ama-tongo*, ghosts of people, and perhaps of animals. Compare with the *Titankana wanochi* (bull-ghost) of the Dakotas.

5. *Ama-tikoloshi*, infants, supposed to be stunted and made invisible by the thrust of a red-hot wire down through the skull and into the body, thereafter the willing servant of the wizard, to be sent on all kinds of evil errands.

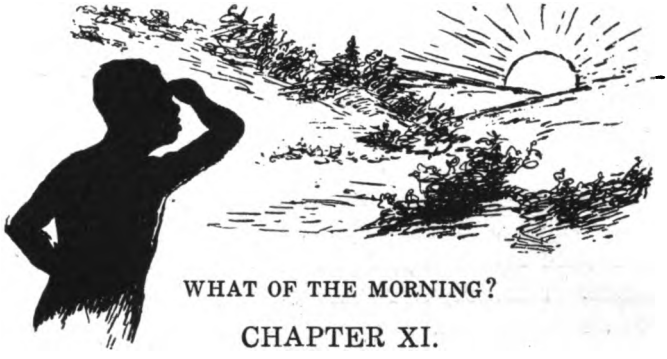
6. Exorcism, practiced by witch-*doctors* (not wizards). Certainly, the witch-doctor is a very special kind of "specialist."

7. "Smelling-out" of persons accused of being *aba-takati* (wizards). This feature is very interesting, as regards the methods employed to discover the offender.

8. *Abatakati*, evil-doers, offenders, incorrigibles, supposed to be irrecoverably bewitched, thoroughly depraved.

9. Rain doctors, and rain-medicine. One of the most lucrative elements of superstition, as practiced among the Bantu, for an *indhlala*,—drouth—"gets into his heart."

Other features might be mentioned, almost without limit; but these will prove sufficient for the present purpose. It will be seen that superstition as here outlined is constructed almost entirely out of the native's supposed relations to the spirit world. It is the quintescence of heathenism; the last element to be abandoned when he finds Christ; the first to be resumed if in any case he loses the love of God out of his heart. While clear in his experience as a Christian, he recognizes the existence of a spirit world, and that his dead are there. He recognizes the existence of evil spirits and their influence over evil men; but he fears them not, in time they are to him as though they never had been, through the consciousness of the fact that "greater is He that is in you than he that is in the world."



WHAT OF THE MORNING?

CHAPTER XI.

RELIGIONS—AND THE FUTURE—OF AFRICA.

The consideration of religions, as related to the future of "Black Africa," is essential to our general subject, inasmuch as we here find the key to the future of the Bantu. It is of the utmost import to those who anticipate a new and honorable place for Africa among the families of the earth, as to which of the four religions shall prevail, viz.: (1) Heathenism, (2) Mohammedanism, (3) Roman Catholicism, or (4) Evangelical Christianity. To which of these shall the future of Africa be entrusted?

In this study of the Bantu tribes of Africa, with special reference to the agencies which contribute to their civilization, the writer's own conclusion, matured after some years in close contact with the natives as a missionary, and confirmed by opportunity for conference with other missionaries, located on both the West and East coasts as well as in the interior is, that in evangelical

Christianity alone may we find hope for the future of the continent. The record of Islam in "Black Africa" is written in licentiousness, slavery, and blood. As is shown later, Romanism did little or nothing for the moral or cultural uplift of the Bantu until aroused thereto by the presence and competition of Protestant missionaries. Further, the culture of a non-evangelical Protestantism, which is merely scholastic, satisfying government requirements but imparting no spiritual uplift; is without power for the regeneration of the race. Without Divine revelation, elevating society through the regeneration of the individual, the broadest culture, the utmost of refinement, can be but temporary; and, in effect, the native returns to his heathenism "as the dog to his vomit and the sow that was washed to her wallowing in the mire."

It is readily granted that the following discussion of religions, as related to the future of Africa, is from only one of several possible standpoints. The heathen, the Moslem, the Romanist, the High Churchman, the exponent of the New Theology—each must be allowed the privilege to hold and declare his own view. But a close examination shows that essential results are not with the opponent of evangelical Christianity, although *if records of such results in the moral and cultural uplift of the Bantu, as effected by the Moslem or the Romanist existed, none would be more ready than they to produce them.* Moreover, Protestant

Christianity is so diversified, as between evangelicals and all others, that one may only state that it is in exact proportion as a given body of Christians holds to the Bible "as the only and sufficient rule of faith and practice" that it achieves the purpose of the Great Commission.

To a person sufficiently careless, "one religion is as good as another." But the thinking, observing world is learning that such is not the case. Human experience is learning the folly of all such argumentation, with all its corrollaries of fellowship with all classes of religionists, no matter what their belief or moral character, and humanity comes again to the Bible as the Divine solution of every human problem. Each of the religions referred to has been on trial in Africa—not to say elsewhere, and the future of the continent may be predicted accurately, if our vision discerns the place each is to occupy.

Heathenism, in all its ugliness, has all the advantage of previous occupation. It is firmly established, in tribal practice and universal custom, of grossest rites and ceremonies. Academics discuss heathenism as a hopeful stage in the development of the religious instinct of humanity, leading onward and upward to better things. As well suppose that a cancerous growth will tend to physical well being, and, in its progress produce conditions of pure blood and strong physique Those in immediate contact with it, daily, hourly, momentarily realize that it is a condition of moral

putrescence, indescribably lethal and offensive, without the smallest constituent element that tends to self-preservation or self-uplift. The death conditions of heathenism are not those of a stately tomb, a mausoleum solemn and harmless. They are rather those of a putrid carcass, giving forth deadly effluvia, offensive to the sight, only fit for burial. "But," says the critic, "is not heathenism in some form best suited, after all, to the low, primitive condition of the African tribes?" Indeed! One may so conclude, when the physician prescribes deprivation of food, for the starving, and further germ-infection, for the patient that is sick unto death. The least offensive of heathen "Kultur" appears in the Ngoma School, (vid. chapter viii, of this study) and the lack of comfort in trouble is felt when the goat's bladder is fastened in the hair and its blood is poured out in sacrifice to a demon or an ancestor. A heathen future for Africa will mean still deeper quagmires of moral filth; nations of tribes using the wisdom acquired from the coming of the white man still further to debase and debauch themselves, in an earthly perdition of iniquity. No light, no hope, no God!

Again the critic retorts, "Are they not happy and contented? Let them alone!"

But they are not happy; these children of fear. Read the following, briefly descriptive of that which is only too common in Africa. "Witches abounded. Whenever serious illness or death oc-

curred a witch-doctor was sent for, who, by his familiarity with the spirits determined who had bewitched the patient. Often a whole clan or town would be accused, and ordeal by poison would determine the guilty parties, and their execution would have been accomplished at one and the same time. All who died were without question guilty."*

Again, the description of the performance of a witch-doctor, who arrives after the complaint has been laid before the people of the village. "Suddenly all eyes are directed towards a forest path. A jingle of iron bells, a stamping of feet, and from a cloud of dust there springs the grotesque figure of the fetish man. Wild-cat skins dangle from his waist. His eyes are whitened with chalk. His body is smeared with the blood of a fresh-killed fowl. His feather head-dress flutters as he dances. His metal ornaments clatter and jingle as he bounds and springs hither and thither somewhat after the manner of a harlequin."

"Wildly he dances, stamping his feet and wriggling his body as if his waist were a hinge; the company, squatting around him in a circle, meanwhile chant a dirge-like song and clap their hands in unison. At length, bathed in perspiration, the fetish man, with a gesture of the hand, commands silence. With high prancing steps and swaying shoulders he passes slowly around the

*Catherine. Mabie, M.D., Our Work on the Congo.

company, directing searching looks into many faces. In a falsetto voice, still swaying his body, he states that he has come to seek an evil spirit, that he seeks the person who is guilty of taking the form of a crocodile to kill a woman."

"'It is a woman,' he says, with fiendish grin, changing the tone of his voice from shrill falsetto to a deep bass, 'a woman, an old woman, who was envious of the good favor shown to the dead girl by her master.'

"Stooping low, he places his ear to the ground and carries on an imaginary conversation. He pretends to consult a spirit in the earth. Then rising, he walks with measured, prancing steps in the direction of a poor, forlorn-looking woman. Pointing towards her, he makes a hideous grimace and in a sepulchral tone of voice condemns her as being the guilty person. The wretched woman shrieks, springs to her feet, and turns to flee. Too late! A spear glistens in the air, it strikes her in the back. They then rejoice, these simple people, that an evil spirit has been appeased."*

The moral is apparent. In view of the facts which may be known to anyone who will acquaint himself with them—who can look with any degree of actual expectation, for the moral and spiritual rejuvenation of African heathenism, from *within?*

Islam *again*, some writers ostensibly Christian*

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*Herbert Ward, A Voice from the Congo.

*C. H. Patton, Lure of Africa, cites this view, (q. v).

plead for *Islam* as a religion better adapted to the conditions under which the people live than Christianity, which is supposed to be so far above the capacity of these tribes as to be less practicable than Mohammedanism, a religion not so far removed from the level of their understanding. Thus, Islam is proposed as a stepping-stone to a later reception of the religion of Jesus Christ. Such a view indicates a lack of knowledge as to the true character of Islam. It claims much, but realizes little. Islam, being a combination of paganism and Old Testament monotheism, borrowing whatever of nominal good it possesses from the garbled extracts its founder gained from the Hebrew Scriptures, has the pagan element in predominance.

It is not the writer's purpose to review the Mohammedan situation in Africa, although its place as the most powerful opponent of the Gospel in that continent requires the utmost of our attention as we consider the subject of missions. Islam, as heathenism, has been weighed in the balances of Africa and found wanting. Since its entrance, by way of Egypt, in 647 A. D.,—when its career was marked by the destruction of the wisdom of the ancients, hoarded in the Alexandrian library, it has spread west and south, until at present, it vaunts a following in Africa of 75 millions of souls, with 4 millions of these already south of the equator. Its appeal to the native African is on the level of his lowest traits. In be-

coming a Moslem, he believes himself elevated, while in fact he becomes a more confirmed enemy of all that is truly good. "The Koran became a dead weight upon the intellectual development in all countries where prevailed the sword of Mohammed."* How may we entrust the educational future of the continent to a religion whose followers still teach the Ptolemaic system of astronomy? A religion without an educational future, left behind in the onward march of civilization. Although the Arab is the superior of the Bantu native, he imparts to him no superior culture. He abides, half Moslem and half heathen, still the slave of his lusts, and only satisfied in their abundant satisfaction. The Arab trader, who is the missionary of Islam, finds easy amalgamation with the negro or negroid, and, behold his converts to Mohammed!

The war between Mohammedanism and Christianity is to the death. Any type of the latter which seeks to divide the territory, compromise governmental relations, or otherwise lose the battle to Mohammed under the guise of a friendly compact, is unworthy the name of its Master and becomes itself a proper subject of Gospel rejuvenation. "There is no other Name, under heaven or among men."

Roman Catholicism, in turn, must receive attention as the rival of all else, in religion. Since the

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*C. H. Patton, Lure of Africa, 40.

days of the Apostles, the Church has been in Africa; at first powerful, then weakened by worldly philosophies and policies; and finally powerless to meet the Mohammedan invasion, as it crushed even nominal Christianity from the face of the northern coasts. Only Abyssinia maintains a semblance of her original faith.

Romanism, as Islam, has united paganism with Divine revelation, in organization and content of faith. But Christ will not walk with Belial, and when the pagan element prevailed in the Western Church, spiritual Christianity took its flight, except in remote corners, as with the Waldenses, and in the persecuted heretic. Paganism, in Rome, continues to oppose liberty of conscience, and fidelity to the Bible as the book of the common people. In Africa, she is the unchanged and unchanging enemy of evangelical piety.

She, too, has had her trial; the opportunity to bring uplift to the Dark Continent, many years in advance of a dilatory and half-aroused Protestantism. And the results? As in South America and the Philippine Islands, her civilization requires civilizing, and her Christianity requires Christianizing. A Romish priest said of South America, "The Romish Church is not giving the people the Gospel; let the Protestants do so, if they can."* The same might be said, and truth-

*Vid. Report of Committee appointed by Miss. Assn. of the U. S., to investigate conditions in Roman Catholic countries, S. America, 1911.

fully, of Africa. The influence in Portuguese East Africa is identical with that at home, where virtue in society becomes a matter for derision. In sharing the world's conquests, she has added her superstitions to those of the heathen, without lessening the burden of sin on the conscience or alleviating materially the abominable social vices of the pagan. We allow that she is now forced by Protestant competition to establish schools of all grades. One may not deny the laborious pains of monks and nuns, in whom the milk of human kindness is not altogether dried. But the general influence of Roman occupation is to render the native more difficult of access with the Gospel,* to establish him in his vices, inasmuch as they are taught to anticipate regular forgiveness for their indulgence—with the added sanction of salvation as insured by the Church to those praying and paying. As in South America, wherever Rome has touched the native population the country presents a far more difficult field for the Gospel than elsewhere. A Roman Catholic Africa, as an Islamic Africa, spells disaster to the continent in its most precious interests. Her two and one-half millions of followers† are as certainly in need of the Gospel as are any other classes of the native tribes.

*A native woman, who was remonstrated with by her own missionary, for giving up her faith and turning to the Romish superstitions, replied, "Oh! Mfundisi, (missionary) I cannot cease from praying to the Virgin Mary."

†World Almanac, 1917.

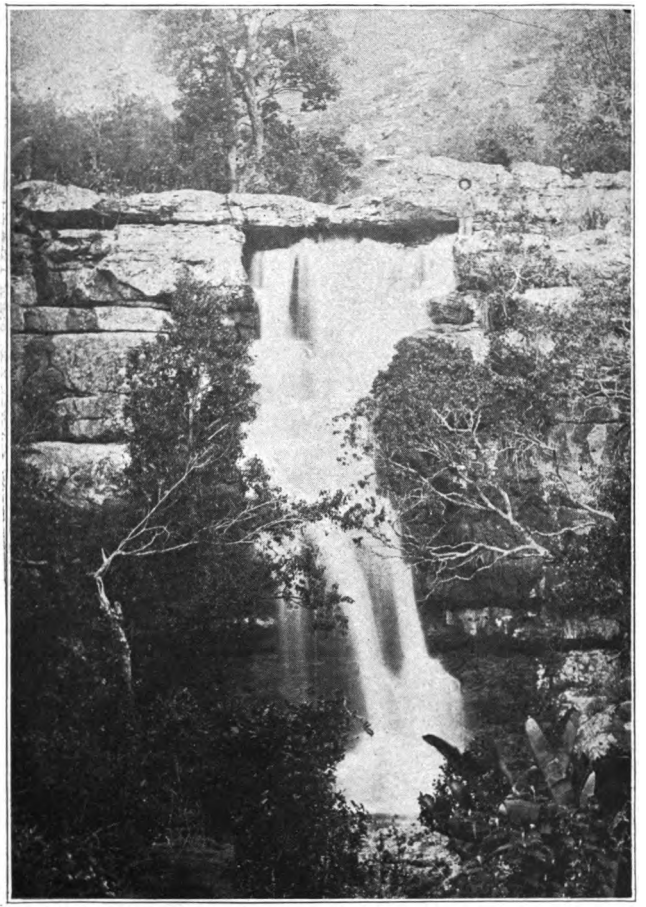
Thus we are brought to the inevitable conclusion that in Evangelical Christianity, alone, are we to expect to find moral and intellectual uplift for the Dark Continent. Intellectualism, apart from the vitalizing force, such as Divine revelation can give, becomes lifeless, and as an ethical force useless. By "evangelical" Christianity we refer to that type which holds to the Bible, as a whole and in all its parts, as the inspired Word of God, to be received in all its parts as His Word, historical and spiritual; that brings to the heathen a Savior ready and able to "bring him from darkness to light and from the power of Satan unto God." The type that has blessed the earth, from the days of "righteous Abel" even until the present. It is most unfortunate that the approach of Christianity to the native has not always been on these lines. In Japan, from 1890 to 1900, the influx of books and instruction emphasizing the "new theology," with its attendant features of evolution, and "higher" criticism (falsely so-called), as applied to divinity, turned the attention of Japanese workers away from the evangelization of their heathen brethren to the study of these new ideas and novelties in religion, coming largely from Germany by the way of the United States. Later, the wave of sceptical thought passed somewhat, and the work has recovered measurably.* From certain schools, in

*Vid. **Reports of Commissions, Edinburgh Conference, 1910.**

Europe and America, missionaries go out with little furnishing, in Biblical learning, beyond the more or less clearly defined theories of the "critics." They find themselves spiritually powerless to work with and for God among the heathen. Instead of being more successful than the older, orthodox, type of missionary, whose methods and devotion they too often decry, being without a living Bible and a living faith, they must perforce attempt to instill into the native mind that which they have gained for themselves. The projection of the "new theology" during the late years is to weaken the faith of both missionaries and native workers, unless met and overcome by a revival of faith in the Scriptures as the Word of God. Such a revival seems to be immanent, now that the Great War is dispelling the illusions attending the gas clouds of materialistic philosophy which German "qurtur" had projected over the churches of Europe and America.

In view of the vital issues at stake, in the mission field, it is well to note some facts, as given by a prominent writer, to show the bearing of the so-called "higher" criticism, and "new theology" in the present stage of the discussion:

"Devout scholars have entered into the most thorough investigations concerning all the questions involved in the higher criticism and have come out of that investigation with stronger faith than ever in the inspiration and integrity of the Scriptures. But other scholars have instituted



Falls near Edwaleni, Natal.

a destructive criticism, under the name of "higher criticism" and have sought to literally tear the Bible into shreds. It is needless to say that these men. . . . were skeptics and gave no place whatever to the claims of the Bible to inspiration and the supernatural."* Again, "Having adopted the methods of the skeptical critics, they are often found defending the infidel theories to which these methods lead."† And again, "We hold that the colossal blunder of the radical critics is that they start out with a system of investigation of the Scriptures which at the beginning discredits the Scriptures. . . . They advance no theory of inspiration. . . . They assume a judicial attitude. . . . We affirm that this process of investigation is one of erratic intellectualism. It is like dissecting a human body to find a living soul. It treats the Bible as an accused criminal with every consideration against it. It is the process which condemned our Lord to the cross."* And again, "The utterly subversive character of modern theology recognizes neither revelation nor the Holy Scriptures, and, accordingly, can be accepted neither as Christian nor as churchly."† Further, "Since the methods of higher criticism in this country are borrowed from Germany, it would be well for critics in this country to note the reaction now going on there against

*J. W. Shenk, D.D., **Higher Criticism and the Christ**, 44.
†Ibid, 45.
*J. W. Shenk, **Higher Criticism and the Christ**, 71.
†Ibid, 89.

the bald scepticism into which their methods of criticism have led them."‡ And still another, "By the claims of the extreme critics it would seem that they have a monopoly of science; and by their scientific processes they assume to overthrow traditional Christianity, or in other words, the Christianity of the Bible. . . . The extreme critic places science before faith, and the difference between him and the Bible Christian is contained in the word 'credo' I believe."** Regarding the "date" of the Book of Daniel, Sir Robert Anderson (author of "Daniel in the Critics' Den") is quoted as stating, "In recognition of the services of Greek mercenies in his army, King Pharaoh Necho . . dedicated his corselet at a Greek shrine. And a brother of the Greek poet Acaleus won distinction in the army of Babylon at the very time when Daniel held power in the palace. That Greek musical instruments should have been used in the court of Nebuchadnezzar, and that they should have carried their Greek names with them, might therefore be regarded as a matter of course."

On the subject of the relative value of the strictures of the European critics, as coming from men of small scholarship, very frequently, "Writing upon the subject, Dr. Emil Reich, an eminent Austro-Hungarian scholar severely criticises the methods of the critics. . . "How comes it about

‡Ibid, 90.
**Ibid, 122.

that the world does not see the incongruity of allowing itself to be lectured upon ancient history, upon the origin of religions, and upon subjects even more sacred, by some little Germon philological pedant in some little German town? How comes it that there is so little inquiry into his qualifications for making broad and generous inductions?"*

We give a final quotation, touching the disdainful attitude of the critics toward faith, the Witness of the Spirit, and other experiences precious to God's people. ". . . This consciousness of present salvation, from sin, of acceptance with God through faith in the Lord Jesus Christ, has characterized multitudes of the rank and file of the Wesleyan Methodist churches, as well as many of the other churches. The unspeakable joy at conversion and the shouts of triumph in the hour of death are facts as scientific as other facts, and must be dealt with by the true scientist, who does not emasculate from his system some of the most pronounced manifestations of life."†

As regards the African native, the critics' view of the Bible destroys his faith, in proportion as he accepts their conclusions. By the time that Genesis has been dissected, eliminating the Patriarchs and most other important characters and essentials; Exodus and the remainder of the Pentateuch rendered pointless, as showing that

*J. W. Shenk, D.D., Higher Criticism and the Christ, 135.
†Ibid, 165.

God abhors sin; Isaiah has been multiplied, and Daniel divided; with much else that blights faith in the Divinity of the Book; the poor native is at sea, without rudder or compass; at the mercy of a school of interpretation which can neither explain the Scriptures with any measure of coherence, nor the cause and cure of the plague which infects the human heart.

It is true that the light is breaking, that better times are upon us as regards Biblical interpretation. We have good hope, that the spell of materialism, cast by Continental thinkers, will be broken by the present war. Men are forced, in the face of death for themselves and their sons, back to the simple faith of the fathers. They want God. They find Him in the Book. In the meantime, we are finding our Bible again. To quote eminent authority, "The inscriptions and archeological finds of cotemporaneous peoples have corroborated in a remarkable manner the early history in the Old Testament of the nations of antiquity, while at the same time they have restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the old book has preserved not only trustworthy traditions to be used in the reconstruction of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical; and on the other hand every increase of knowledge, gained by the

spade or the skill of the decipherer, helps to dissolve the conclusions of those who have relegated the patriarchs to the region of myth."*

The words of Dr. Zwemer, as found in the "Missionary Review," are significant, as indicating the necessity for clear-cut faith and experience on the part of the missionary, before he can hope to win the heathen to God. His article is entitled "Thinking Gray in Missions" The following is by way of selection of most pertinent extracts:

" . . . . The primitive mind seems naturally to think in black and white, rather than gray. Perhaps our modern civilization has made us lose the power of sharp distinction in the world of thought. . . . . There is always a tendency to compromise in morals, and the same tendency is evident in regard to the work of evangelization. The attitude of the Apostles toward the non-Christian religions is not expressed in gray or twilight shades. . . . . There are no blurred edges to their convictions."

"What we need today is less comparative religion and more positive religion. . . . The missionary can find no help in destructive criticism. . . ."

"An Arab book published at Beirut three years ago is entitled 'Heathen Doctrines in the Christian Religion.' It is by a Moslem who fancies that he has proved Christianity false by appealing to European cities of the destructive school. In Cairo, the Moslem press quotes Unitarian interpretation

*Albert T. Clay, Ph.D., Amurru, the Home of the Northern Semites, 85.

of New Testament doctrine as proof against the New Testament Christ. The Christian who has no convictions in regard to the great fundamentals of Christianity is easily led to treat Islam as a sister religion. The effect of thinking in gray is inevitable on the messenger as well as on his message. . . . A mutilated Gospel can only mean a mutilated spiritual life. When we walk in the light, we do not mix colors. . . . Luther would have made a better missionary than Erasmus, especially in these days when too many in the Christian and non-Christian world are thinking in gray."*

"The only way to elevate the human race is by revelation."† Also, "A profound philosophy underlies the position advocated. The lot of the pagan is essentially narrow, his vision limited. The conscious experience of a filial relation to God, however inadequate from the standpoint of culture, none the less introduces new motivation in life."

1. It gives an enlargement of vision. This is God's world, and, as God's son it is his world, to be used and enjoyed. Its lessons are for him.

2. It supplies a new motivation.

3. The attainments of life are an index of the possibilities of his nature. The repression of pagan trends is the means whereby he gains freedom, i. e., freedom by self-estrangement."‡

*Rev. Samuel Zwemer, **Missionary Review.**
†Dr. T. B. Stowell, **Lectures on Philosophy of Education.**
‡From the same authority.

The Bantu mind, freed of the incubus of heathen superstition, through conversion, responds to the influence of Christian culture, as the grateful earth to spring sunshine and rain. While much that is called Protestant, in mission work, closely resembles Roman Catholicism in method and result, yet apostolic men of God, and women also, "who love not their lives unto the death" carry by holy life and gracious precept the living Word, accompanied, as in Ezekiel's vision, by the Spirit whose breath turns dry and ghastly bones into a living army.

May we quote briefly from Bishop Taylor?—as illustrating the spirit of the true missionary:—of the type whose labors are even now lifting the Bantu from the quagmires of heathenish depravity to the heights of noble, Christian manhood.

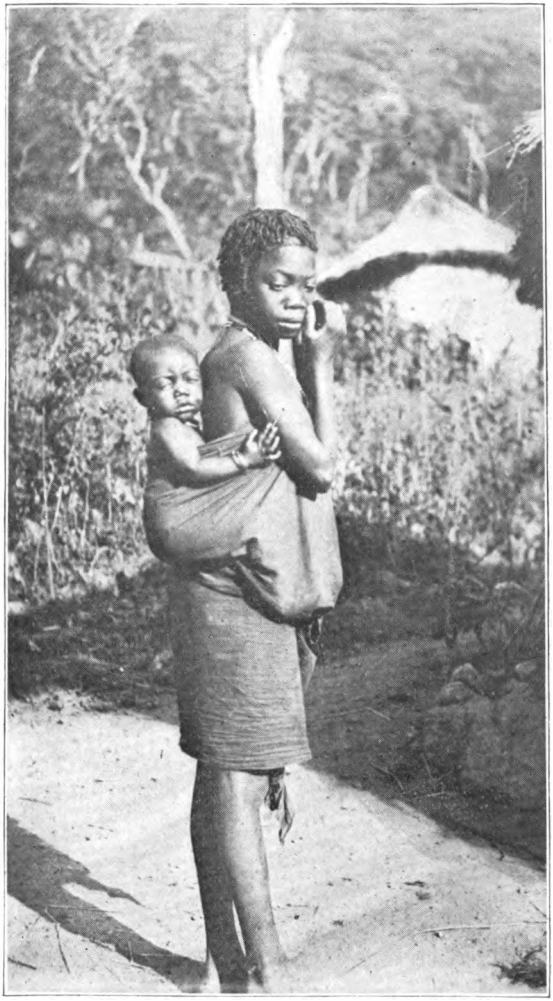
"Back to our place of beginning; our party landed here March 10th, a little less than seven months. What a time of sifting, separating, chastening, developing! God kept us in quarantine for months before He would allow us to advance, and then we walked softly, as in the immediate presence of the King. I have been accustomed to walk with God for forty-four years without a break. Sometimes I have had a special manifestation to my spirit of the Son of God, when it was my pleasure to perceive His distinct personality, sit in His presence, admire and adore Him, and in meeting, love and sympathize with Him in His stupendous undertaking of bringing our lost

world back to God, and feel the wish in my heart, 'Oh that I could multiply myself into a thousand, and give a thousand years to help, Jesus.' "*

Again, "The only way to elevate the human race is by revelation." Not the mere intellectual apprehension of the superiority of the Christian religion as compared to others, or the inevitable conclusion at which men are forced to arrive, when they contemplate the person and Divinity of Jesus Christ. It is possible for the skeptic, the infidel, to look at the Cross, and marvel at the God-Man hanging there, yet go away to sin. *The* revelation is that which Jesus Christ makes of Himself, to the inner consciousness of the humble, trusting believer, be he white or black. As He is thus revealed to men, the bony field becomes a living multitude, and the "wilderness and solitary place shall be glad for them."

Do we find this revelation in heathenism? In Islam? or Rome? Until it is there revealed, let men keep step with God as He walks among the humble of earth.

*Rev. A. E. Withey, Tracing the Footsteps of God.



The Raw Material.

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